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AMONG THE TRIBES IN
SOUTH-WEST CHINA



Photo by

Robert Powell.

A BLACK MIAO (HEH MIAO) MAIDEN IN FESTIVE ATTIRE.

The necklets, bracelets, and crown are all made of silver.

Frontispiece.

AMONG THE TRIBES
IN
SOUTH-WEST CHINA

BY

SAMUEL R. CLARKE

FOR THIRTY-THREE YEARS A MISSIONARY IN CHINA



CHINA INLAND MISSION
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PREFACE

ONE of the most striking features of missionary work in Asia to-day is the remarkable progress of the Gospel among the humbler races of that great Continent. In India, we are told, the great mass movements, which are either just beginning or are in full progress among the depressed classes, are at present attracting the greatest attention. In Korea, the recent history of which country has not inaptly been termed a tragedy, the progress of Christianity is one of the marvels of modern Missions. And in China, the great spiritual awakening among the despised non-Chinese races of Kweichow and Yunnan has many things in common with that in Korea.

These movements of God's Spirit cannot be accidental, though they may be like the wind which bloweth where it listeth. They consequently deserve careful consideration, for they may have valuable lessons for the student of Missions to learn. They can hardly fail to remind us that to-day, as in the days of Christ, God is pleased to reveal to babes things hidden

from the wise and prudent. They may also have an important bearing upon the questions of missionary methods and missionary qualifications which are exercising the minds of not a few just now. Above all, they certainly emphasise the importance of belief in and dependence upon the working of the Holy Spirit.

Until the last few years, little has been known about the non-Chinese tribes of south-west China. With the friendly and even intimate relationships now established between the missionary and some of the tribes that ignorance is passing away. Hitherto, however, comparatively little has been published about them beyond a number of isolated articles in missionary magazines and some small booklets. The official reports of Mr. Colborne Baber and Mr. Consul Bourne are perhaps the chief exceptions. The present work it is therefore hoped will meet a distinct need.

The author, the Rev. Samuel R. Clarke, who for thirty-three years has been a missionary in China, by reason of a residence of more than twenty years in Kweichow, and his careful study of the tribes, their customs, and some of their languages, has special qualifications for the writing of a more detailed account. It should be mentioned that the author, when he came home on furlough, had no thought of writing a book. He has therefore not had the advantages of reference to his own library and notes. This

volume, however, is his kind response to a request that he would publish the story of the work of grace among the non-Chinese tribes of Kweichow, and it will, we feel sure, find many grateful readers. The book, as it will be seen, is divided into two parts, with Appendices. Part I. deals with the Tribes and their Customs, etc., and Part II. with the work done among them. The Appendices, with their philological tables, will be of special value to the student. There may be some who may prefer to read the Second Part first, but those who may do so will hardly fail to want to know the facts about the people themselves recorded in Part I.

It is a remarkable fact that in the provinces of Kweichow and Yunnan, where work among the Chinese has been notoriously barren and unfruitful, this great work of grace among the non-Chinese tribes should have broken out. Communities which a few years ago were ignorant, degraded, and immoral, are now pure and Christian. Scores of villages have become wholly Christian, and hundreds of other villages are nominally Christian. One worker has estimated that, as the result of the work of the last seven or eight years, there are now some 50,000 of these people at least nominally Christian.

The strain upon those engaged in this work is not small. The area over which the work extends is many thousands of square miles, and the country is mountainous, some of the villages

being situated about 8000 feet above sea-level. Anshunfu, with its 16 out-stations, has only 9 workers (5 men, 3 wives, and 1 single lady). Yet in this district, about one hundred and fifty miles from north to south, 1480 aborigines were baptized in 1906, more than 500 in 1907, 800 during 1908, 356 during 1909, and 260 during 1910. At the close of 1910 the total number of Communicants, not to speak of adherents, was 3500. What are 9 workers for the oversight of such a district, with such scattered congregations! The district around Sapushan in Yunnan, also extending about one hundred miles from limit to limit, has 24 out-stations, but only 4 foreign workers. It may also be added that in the whole of the province of Kweichow, in which (if Shihmenkan and neighbourhood be excepted) the China Inland Mission is the only Protestant Mission, there is no medical missionary. In Yunnan the one medical missionary connected with the China Inland Mission is now away on furlough.

An hospital, however, is in course of erection in the Anshunfu district for use in the work among the tribes-people. This is being built with funds specially contributed for that purpose, though as yet there is no doctor to take charge. If the publication of this book should do nothing else than lead to this need being supplied, it would doubtless gratify the author; but greater things than these are hoped.

The following graphic and generous description of one of the small band of workers—which may be taken as applicable to the others—written by the Rev. Samuel Pollard, of the United Methodist Mission, who has himself an intimate knowledge of the work, and who has been richly blessed in his own labours, will help the reader to picture the missionaries at their work, and show how much these interesting peoples and the self-denying workers need and deserve the support which only can be given by sympathetic prayer :—

“The South Australian missionary, Rev. Arthur G. Nicholls, and his few colleagues, some Australian and some English, who are working like Trojans in the midst of God's great prairie fire, may also be reckoned among the heroes who are establishing the kingdom of heaven upon earth. I have wondered what one like Ralph Connor would do with Arthur Nicholls if he only knew his story. Loved and trusted by multitudes, despised and hated by many, cut off from the comforts and pleasures of civilisation, facing a thousand and one dangers, healing the sick, teaching the ignorant, comforting the bereaved, playing with the children, stamping out drink and opium, fighting the demon of impurity, showing a timid people how to be self-reliant and enterprising, and returning to his headquarters every few weeks, like a man who has been touching the very bedrock of humanity, Arthur Nicholls goes on his way little thinking what a hero he is, and count-

ing himself repaid over and over again because the people love him. I wonder what the Master will by and by say to these brave workers?"

Could the brave workers, toiling amid these overwhelming though encouraging conditions, voice what is in their hearts as a preface to this volume, they would doubtless emphasise the wonderful opportunities which now exist for work among these tribes. They might also suggest that these opportunities may not wait, though at present there seems no limit to the good which might be done if the Church of God were to adequately respond to this modern cry from another Macedonia. But whatever they might or might not say, they certainly would, out of a full heart, plead—"Brethren, pray for us, that the word of the Lord may run and be glorified."

MARSHALL BROOMHALL.

CHINA INLAND MISSION, LONDON,

28th March 1911.

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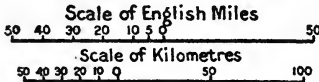
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KWEICHOW

S Z E



REFERENCE.

- + Protestant Mission Stations and Outstations;
- Capital of Province 'Fu' City
- Prefecture 'Fu' City
- ◆ Sub Prefecture 'Ting' City
- Department 'Chow' City
- ◇ District 'hsien' City
- Towns and Villages

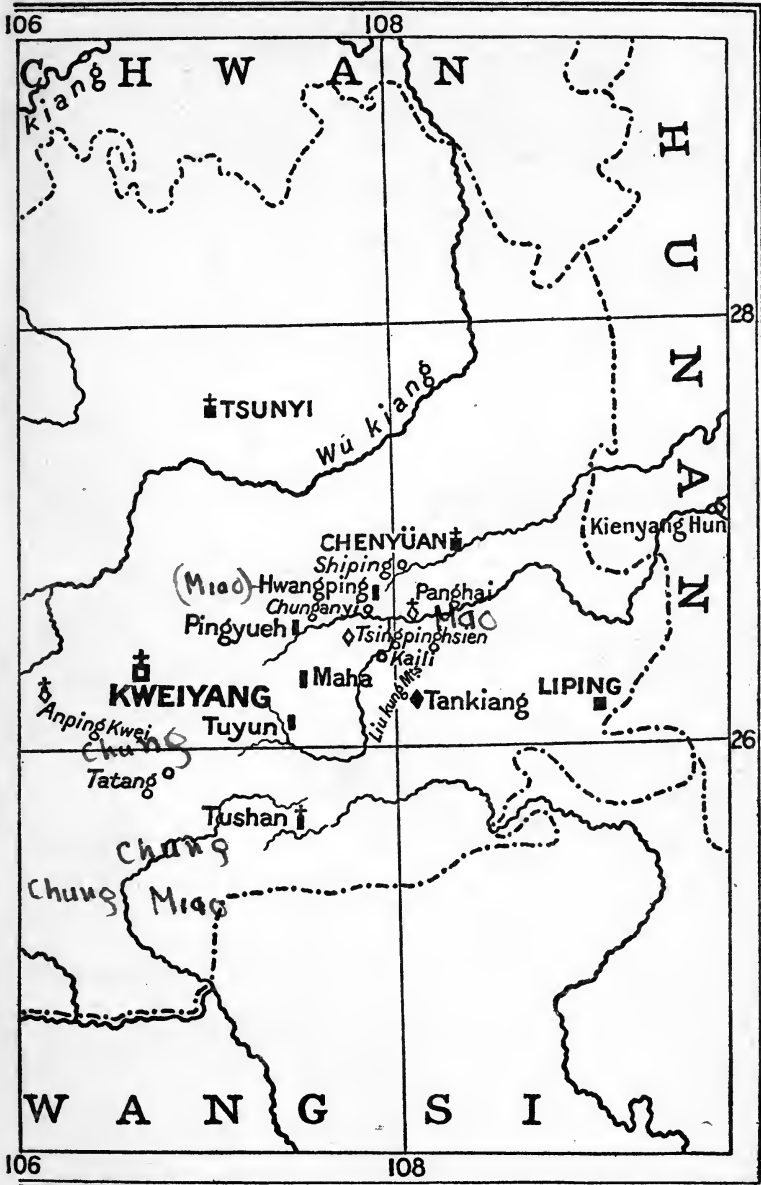
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MAP TO ILLUSTRATE "AMONG THE

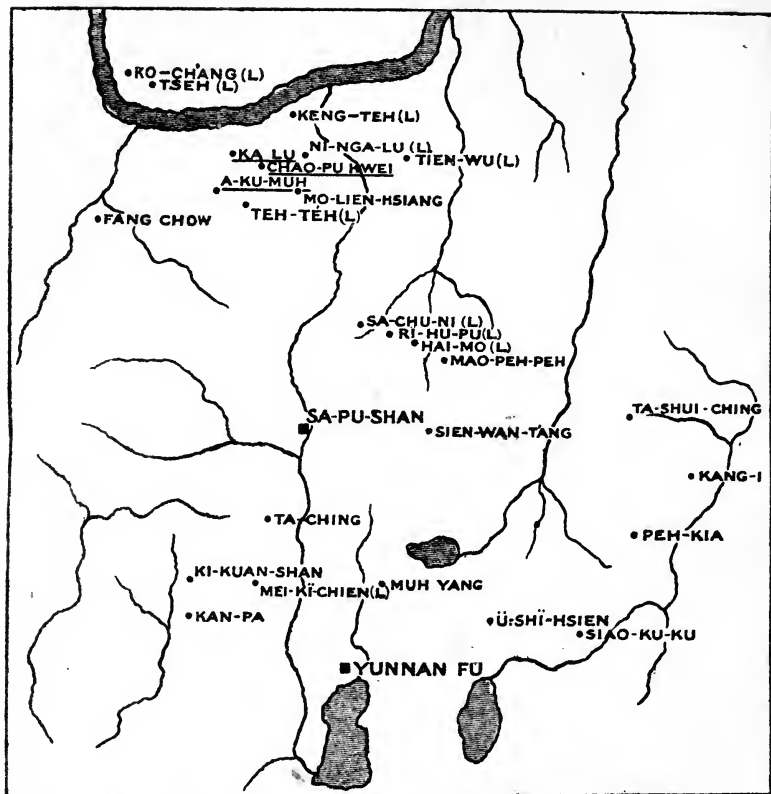
For the area around Sapushan



Stanford's Geog! Estab^o, London.

TRIBES IN SOUTH-WEST CHINA."

in Yunnan, see next page.



MAP, SHOWING CENTRES ROUND SAPUSHAN WHERE CHAPELS HAVE BEEN BUILT BY MIAO CHRISTIANS.

The names with an (L) after them are places where the Le-su tribe live. The three names underlined are occupied by La-ka, and the rest by Hwa Miao. There are about one hundred and ten villages in the whole district, where services are held every evening. Where villages are too far from Chapel centres the Christians meet in some house. The Miao and Le-su tribes have Scripture portions, and morning texts for each day in the year, in their own language. These are used by the leaders at the prayer meetings. There are nearly eight hundred Church members, and about three thousand catechumens—most of them living in Christian homes. At Sapushan the Chapel is large enough to seat eight hundred worshippers, and is built of sun-dried brick, and tiled.

PART I

THE PROVINCE OF KWEICHOW AND ITS
NON-CHINESE RACES

h
“There is probably no family of the human race—certainly no family with such claims to consideration—of which so little is accurately known as of the non-Chinese races of Southern China. This is in great measure due to the perfect maze of senseless names, taken from the Chinese, in which the subject is involved. In the *Topography of the Yunnan Province* (edition of 1836) there is a catalogue of 141 classes of aborigines, each with a separate name and illustration, without any attempt to arrive at a broader classification.”—Consul F. S. A. BOURNE.

CHAPTER I

THE PROVINCE AND ITS PEOPLES

Ancient history—Chinese and Miao—The Miao move westward—Kweichow—Constituted a province—General characteristics of the province—Original Chinese—New Chinese—The non-Chinese—The Keh-lao.

WHEN the people now known as Chinese reached the regions which at present form the provinces of Shensi and Shansi in north China, they found much land already occupied by tribes not unlike themselves. These tribes were doubtless the descendants of people who had, at an earlier date, migrated from the west. Those to the south were called *Nan Man* or Southern Barbarians. They were also called *Miao*. The character *Miao*, as written in the "Book of History," means tender blades of grass or sprouts, and it is hard to decide whether the people were so named in consequence of the district they occupied, or whether the district took its name from the people. The word is

evidently Chinese, and seems to be a natural term for all newcomers to apply to the aborigines, whom they regard as sons of the soil.

In the "Canon of Shuen" it is recorded that Shuen drove the San Miao into San Wei. Whether San Miao was the name of one tribe or meant three tribes¹ is not clear. San Wei was a district extending from what is now Kiukiang, in the province of Kiangsi, to Yochow, at the mouth of the Tungting Lake in the province of Hunan. This was about 4000 years ago. Later on, as the Miao continued rebellious, Yü was sent, at the command of Shuen, to correct them. For reasons which do not appear, Yü sent back his army and determined to try the effect of moral suasion on these unmanageable people, and in seventy days the Prince of the Miao came to make his submission!

From that time forth the struggle has proceeded between the ever-encroaching Chinese and the Miao, in which struggle the more civilised and better organised Chinese have always, in the end, prevailed. About 800 B.C. Shuen Wang, one of the kings of the Chow dynasty, sent an expedition against them.

¹ San is Chinese for three.

Fang Shuh, who was the leader, proceeded with three thousand chariots as far as the present cities of Changsha and Changte in Hunan. Three mailed warriors rode in each chariot, and these, with other soldiers, made up a force of some thirty thousand men. The barbarians, alarmed at the news of recent Chinese victories over the Northern Tartars, and terrified by the beating of drums and cymbals, submitted without resistance.

During the reign of Shih Hwang Ti, the Emperor who built the Great Wall and overthrew the feudal system of China (200 B.C.), cities were built in what are now the southern provinces of the Empire, and the whole of that country was brought under real or nominal subjection. The wilder west was, however, still unsubdued, and into these higher and less fertile regions many of the Miao withdrew.

When the Chinese first came upon the scene, the *Nan Man* or *Miao* were probably as numerous, if not more numerous than the new arrivals. The Chinese, however, were not only more civilised but under one government, whereas the Miao were divided under many local kings and rulers. The inevitable result followed. The Miao were gradually destroyed, or absorbed by the conquering race, or driven to the less

desirable regions of the west and south-west. This process of absorption has been going on since the days of Yao and Shuen, 2356 B.C., and may be observed at the present time in the province of Kweichow. In that province many of the Chinese have Miao wives or concubines, and the children of such marriages always claim to be and are looked upon as Chinese.

The writer has neither the intention nor the ability to recall the history of the Miao tribes from the earliest times. His purpose, so far as he is able, is to describe briefly the different peoples now inhabiting the province of Kweichow, more especially the non-Chinese peoples. West China, Tibet, Burma, Tongking, Annam, and Siam are inhabited by many tribes, and it is impossible not to ask such interesting questions as: Who are they? Whence came they? and When? After a residence of more than twenty years in the province of Kweichow, where we have learned something about these tribes, it is our purpose to set down what we know.

The two characters *Kwei-chow* as they are now written, and have been written for about six hundred years, mean "Precious or Honourable Region." But eighteen hundred years ago, during the Han dynasty, the name was written

with the character *Kwei* meaning "demon" and thus would mean "Demon Region," that is, "the region inhabited by demons." Sometimes it was written *Kwei Fang*, "demon place" or "land of demons." The inhabitants were also called *Lo-si Kwei* or "Lo-si demons," which probably had reference to the spiral form in which some of them did up their hair.

What is now Kweichow was only constituted a province, with Kweiyang Fu as its capital, about two hundred years ago. Previous to that time that portion of the present province north of the Wu-kiang or "Crow River" was part of the province of Szechwan. South of that river were semi-independent kingdoms; *I-chia* or *Lo-lo* who call themselves *No-su* in the west, and *Miao-chia* in the east. Hundreds of years previous to that time Chinese armies had marched into Kweichow and left garrisons in different places.

One hundred and fifty years ago, when Roman Catholic missionaries made a map of the Empire, some parts of southern Kweichow were put down as occupied by *Sen Miao* or "Independent Miao." Evidently at that time some of the Miao were still independent, for if they had in any way admitted Chinese sovereignty they would not have been reckoned

- as *Sen Miao*. The various tribes within the Empire, and those on the border, are divided into *Sen* and *Su* tribes. *Sen* means "raw," and *Su* means "ripe" or "cooked." The independent tribes are "raw," and those who acknowledge Chinese sovereignty are "cooked."
- There are no Miao, or any other tribe in Kweichow now, who claim to be independent. The last vestiges of independence passed away forty years ago when the latest Miao rebellion of any importance was put down after years of mutual slaughter. Talking recently with a Miao who remembered that time, he said, "Our people were worse than the Chinese and killed more women and children than they did."

Most of Kweichow is at least three thousand feet above sea-level, the altitude constantly increasing as the traveller goes west. Weining Lake, in the north-west, a large sheet of water fifty miles long and in some places nearly twenty miles broad, is 7000 feet above sea-level. We saw no boats and there appears to be no traffic on the lake. The hills are not exceedingly high, but they are everywhere. The province is a labyrinth of hills and valleys, and probably not one-fifth of the surface of it is cultivated or cultivable.

When the traveller reaches the top of a high

hill and looks about him, he frequently sees all around, as far as the eye can reach, an ocean of little hills, sometimes hundreds of them. They are of every conceivable shape, among which the pyramid and sugar-loaf shape are very common. Most of these hills are bare and barren, and there is little timber to be seen. The valleys between are for the most part narrow, and what might be called the plains are seldom very long or very broad. There are innumerable caves and caverns among these hills, some of which are very large. In some places streams, only fordable in certain parts, disappear into the bowels of the earth, and come out again a considerable distance away. There are many waterfalls to be seen, some of which after a heavy fall of rain are magnificent.

There are very few waterways in Kweichow, as most of the streams only become navigable as they are leaving the province. The longest navigable river, the Chang-ki, is a branch of the Yüan River, and joins what is called the main stream from Chenyüan at the city of Kienyang Hun in Hunan. This stream, which flows through a region occupied for the most part by Heh Miao, is navigable when in flood almost to Tuyün, and all the year round as far as Kai-li in the Tsingpinghsien district. The boat-

men on this river are nearly all Heh Miao, who convey goods to and from Hungkiang in Hunan. This stream, however, in consequence of long and difficult rapids, is only navigable for small boats, whereas the Chenyüan branch is navigable for river boats of the largest size. This lack of waterways, and the fact that there is no road, as far as we know, in the province over which a wheeled vehicle could be drawn or driven, makes the conveyance of produce a costly undertaking. Everything has to be carried by coolies, or on the backs of ponies and mules, and consequently it doubles the cost of rice to carry it one hundred and twenty miles.

The population of Kweichow is probably between seven and ten millions. In speaking of numbers, in the absence of trustworthy census returns, it must be understood that we are giving opinions formed from our own observation, influenced by the estimates of others who are as well qualified to judge as ourselves. In this way, then, we put the population of the province at between seven and ten millions, and reckon that one-half of these are Chinese and the rest mostly Miao and Chung-chia.

To a traveller passing through Kweichow, the Chinese would appear to greatly outnumber the non-Chinese. This is because the Chinese



HOUSE BOAT APPROACHING A RAPID ON THE RIVER BELOW YUANCHOWFU, HUNAN.

To face page 8.

are mostly settled in the cities and towns, and in those districts which are nearer the cities and the great high-roads. Away from the cities and high-roads in the south-west and south-east, the non-Chinese greatly outnumber the Chinese. It must also be remembered that the Chungchia men, and some of the men of the other tribes, dress exactly the same as Chinese peasants, and by the traveller might be taken for Chinese.

The Chinese of the province are divided into the *Lao-han-ren* and *Keh-chia*, that is, the "Original or Old Chinese" and the "Immigrants." The immigrants are very many, and the Old Chinese very few. Some of the Old Chinese claim that their ancestors settled in the province as early as the eighth and ninth centuries of our era, and others as late as the fourteenth century. These were the soldiers left in the country as the results of early conquests and occupations, who married native women and settled down as cultivators of the soil. The descendants of these now form separate communities, speaking the old dialect their forebears brought into the country, or a modification of it, and able also to speak the mandarin dialect of the New Chinese. They are a sturdy industrious race who generally

own the land they cultivate, but are regarded by the New Chinese much the same as the Miao and Chung-chia.

Among these Old Chinese are the following: The *P'u-tsi* or *T'un-tsi*, that is "Garrison people," in the Anshunfu prefecture; the *La-pa-tsi* in the western part of Anshunfu and in the Puanhsien district. The *Ch'uan-chün-tsi*, so called because the women wear long skirts like Miao and Chung-chia women, are found in Anshunfu, Weining, and Pingyüan districts. The *Feng-t'eo-ren* or "Phoenix-headed," named from the style in which the women do their hair, are to be seen along the main road from Kweiyang to Anshunfu. It is not possible at present to say how many of these Old Chinese there are, but we venture to think there are only several tens of thousands of them. There may be, however, in other parts of the province other of these garrison people whom we have not seen or recognised, and of whom we have never heard. Doubtless many of these Old Chinese have, in the course of time, been absorbed among the non-Chinese or among the New Chinese.

The New Chinese are the descendants of those who settled in Kweichow when and since it was constituted a province of the Empire.

There can be no doubt that the earlier of these immigrants were from the province of Kiangsi, and some of them at least were compelled to colonise Kweichow much against their will. Most of the Chinese now in the province would claim Kiangsi as the old home of their family. But in recent years, we do not venture to say for how many, the immigrants have nearly all been from the provinces of Hunan and Szechwan, and mostly from Szechwan. Since we first entered the province thirty years ago there has been a constant stream of people, sometimes rising and falling, flowing into Kweichow from the populous province of Szechwan.

The language spoken by the Chinese of Kweichow is good Mandarin, more like the dialect of Peking than that of Nanking, and much better mandarin than that spoken in many parts of Hunan. As one might expect, it is most like the Chinese spoken in Szechwan, and a man from Kweichow would be easily understood in north and central China where the Mandarin dialect is spoken.

The non-Chinese are nearly all of them cultivators of the soil, and live, as a rule, not on the land they cultivate, but, for the sake of mutual protection, in hamlets and villages.

These villages are sometimes surrounded by a wall, and sometimes by a stockade of plaited bamboos, but most of them have no sort of protection. On market-days, which are held generally once in six days, the market-places are crowded by the men and women of different tribes, which, by reason of the varied and picturesque costumes of the women, present an animated and interesting spectacle. These markets or fairs are mostly held in the towns and villages, but some of them are held in out-of-the-way places where no houses are to be seen. Here the people sell their live-stock and farm produce, and buy such necessaries as they cannot produce or make for themselves. At some of the markets we have visited, the tribespeople outnumber the Chinese by ten to one, but in some places it is the other way about.

The non-Chinese of Kweichow are the *Lao* or *Keh-lao*, the *Miao-chia*, the *Chung-chia*, and the *I-chia*. And here let us explain for the reader who does not understand Chinese, that the word *chia*, so often occurring in the names of various tribes, means "family" or "tribe." Thus *Miao-chia* means the "Miao tribe" or "tribes." We have heard people speak, and have met writers, who mention the Miao as *Miao tsi*. That is a Chinese contemptuous way

of speaking of them. People, unless they wish to be rude, should speak and write of them as *Miao*, or *Miao-chia*.

Of the four races mentioned above, the *Miao-chia* and *Chung-chia* are numerous and important, the *I-chia* not so numerous but still important. Later on these will be dealt with at greater length. The *Keh-lao*, however, are now nearly extinct ; many of them have married into *Chung-chia* and Old Chinese families. Some writers have spoken of them as extinct. As far as we know, there are now only several hamlets of them in the Anshun prefecture, which altogether do not number more than two or three hundred families.

These people claim, and rightly, we believe, to be the real aborigines of that region. In some parts of the province the *Miao* claim to be the aborigines, but where the *Miao* and *Keh-lao* occupy the same district, the *Miao* allow that the *Keh-lao* were there before themselves. From the similarity of names, we might suppose that these *Lao* or *Keh-lao* are the same as a branch of the *Lao* or *Laos* people of northern Siam, southern Yunnan, and other regions. This, however, we think is not so, as we have good reason to conclude that the *Lao* or *Laos* people of northern Siam, and elsewhere, are the

same or closely related to the Chung-chia of Kweichow.

The language of the Keh-lao is quite different from every other spoken in the province, although like all the languages spoken in Kweichow it is syllabic and, we think, tonic. Most of them can also speak Chinese. The men dress as Chinese and wear the queue, but the women wear a costume peculiar to themselves, and have their hair done up in a knob at the top of their head, much like the style of a Taoist priest. Like all the other non-Chinese races the women do not bind their feet. In appearance they are, we think, most like the Miao.

All the Keh-lao we know or have heard of are in Anshun prefecture. Mr. and Mrs. Adam have visited some of them and have been kindly welcomed by them. About fifteen miles from Anshunfu, on the way to Ten-ten, an outstation among the Miao, is a Keh-lao hamlet where Mr. and Mrs. Adam always rest and have a meal, as there are no inns on the way to Ten-ten. The same family always entertains them, furnishing hot water for them, food for their coolies, and grass for their ponies. On the first occasion the old lady, when offered money for her hospitality, was quite offended, and said, "Ah well! don't come back again." However,

the difficulty was got over by always taking a present for the hostess or her grand-daughter. We have been in that hamlet, and if we had not been told they were Keh-lao, should certainly have thought they were Miao.

The Keh-lao, like all the inhabitants of Kweichow, Chinese and non-Chinese, are great believers in demons and are very superstitious, but thus far we have had no opportunity of learning more of their religious notions. They are also known under the following names: *Hua*¹ Keh-lao, from the various colours in the dress of the women; *Ya-ya*² Keh-lao, from the custom of breaking a front tooth of a bride before she goes to her husband's home. They are also called the *Hung*³ Keh-lao, that is the Red Keh-lao. Possibly Keh-lao means aboriginal, but this is only a guess. The Chinese have other names for them, but as these are the reverse of complimentary, out of respect for an ancient and vanishing people we shall not in these pages hand those names down to posterity.

¹ Hua = parti-coloured.

² Ya = tooth.

³ Hung = red.

CHAPTER II

THE LANGUAGES AND CUSTOMS OF THE MIAO

Chinese and non-Chinese—How named—How differentiated—
Miao languages and dialects—Lack of literature—Love of
litigation—Dacoits—The Black Miao—Other Miao—Moral
condition.

IF we estimate the population of Kweichow at eight millions, half of these as Chinese and the rest as Miao-chia, Chung-chia, and I-chia, we shall not be far from the truth. The Chung-chia are probably as numerous as the Miao-chia and I-chia together, and the Miao-chia much more numerous than the I-chia or Lo-lo. The I-chia are only to be found in the west and north-west, and even there are still outnumbered by the Miao. As the Miao were probably in what is now called Kweichow before the Chung-chia, and in most parts of it before the I-chia, the Miao may be first described.

The Chinese say there are seventy tribes of Miao, but one Chinese work makes that number

include every sort of non-Chinese people, and is therefore misleading. As far as our observation goes, the Chinese who live in those regions make no mistake about the different races, and call them by their proper Chinese names. Many of the Miao men, as already mentioned, dress much the same as the Chinese peasants, but the women of all the tribes wear a costume peculiar to themselves, and it is from these differences that the Chinese name them. Thus, the women of the *Heh* or "Black Miao" wear a dark chocolate-coloured embroidered costume; the men of that tribe also often wear calico of a dark-brown or chocolate colour. For this reason the Chinese call them Black Miao. The *Ya-ch'io*, or "Magpie Miao," are so called because the dark-blue and white costume of their women suggests the magpie. There are the *Hua* or "Parti-coloured Miao," the *Peh* or "White Miao," and so on. Some few of them, however, are otherwise named, as the *Sa*, or "Shrimp Miao," because they catch and sell fresh-water shrimps. There are also the *Shut-hsi-Miao*, "West of the water Miao," the water here referred to doubtless being the river flowing between Anshunfu and Tating.

The most numerous and most important of these tribes are the Heh Miao in the south-

east and the Hua Miao in the west and north-west. In some parts the Hua Miao are called the Ta-hua-Miao. Here *Ta* means "great," and that adjective is probably used because there are so many of them and because they extend over so large a district. Some of the Miao are also found in the province of Yunnan, and some in the province of Hunan. But who is to decide what constitutes a tribe, and hence how many tribes there are? The Hua Miao of Anshunfu, both men and women, dress quite differently from the Ta-hua-Miao of Weining, but their language is much the same, and they are evidently the same tribe. The Heh Miao of Singyifu in the south-west are manifestly the same in dress and appearance as the Heh Miao of the south-east, though so widely separated geographically. Those of Singyifu moved, or were moved, from the south-east to where they are now, since the time when the great Miao and Mohammedan rebellions nearly depopulated the south-west of Kweichow. The Yach'io Miao of Tating district speak almost the same dialect as the Peh Miao of Kao-san, about forty miles to the north-east of them. In Hwangping Chow there is a small tribe called the Keh-teo Miao living among the Heh Miao, but quite different from them in dress and appear-



A GROUP OF HEH MIAO (BLACK MIAO) TAKEN AT PANGHAL.
Mrs. Powell is seen standing at the back of the picture on the reader's left.

ance, being shorter and coarser looking than the Heh Miao. They speak also a dialect more like that of the Hua Miao of the west than that of the Heh Miao among whom they dwell. Probably they were where they are now before the Heh Miao moved into that region. For our part we think it a waste of time to try and count how many tribes of Miao there are. Any one who could speak three or four of their dialects would in all probability understand and be understood by them all.

Some writers have mentioned the Yao or Yao-ren of Kwangtung and Kwangsi, and say that some of them are to be found in the south-east corner of Kweichow, and that they are a tribe of Miao. The *Yao* probably means "wild dog" or "jackal." Whether they are to be found in Kweichow or whether they are a tribe of the Miao we cannot say; we never met or heard of any of them in Kweichow. But missionaries or travellers in that out-of-the-way corner of the province might inquire about them. From the lists of words of the different languages spoken in Kweichow, printed in the Appendix, the student may be able to discover if the Yao-ren are related to the Miao or to any of the other tribes of Kweichow.

Other writers mention the Li-ren or Li-mu,

the aborigines of Hainan, and say they are probably the same as the Miao, and that the name seems to be retained in Liping, also in the south-east corner of Kweichow. We are not qualified to pass an opinion on that matter. It is, of course, quite possible that while most of the Miao were pressed westward by the Chinese, some of them may have been driven south, and might be found in the island of Hainan. The word *Li* in their name means "black" or "dark brown"; it also means "numerous." There is a State of Li, mentioned at the beginning of the tenth book of the "Book of History," which was conquered by the Chief of the West, A.D. 1123. The Chinese have for four thousand years used this word to designate themselves, and still call themselves the *Li-mtn*, which is generally translated "Black-haired people." This name, which is one of the first the Chinese used for themselves, suggests a very interesting question. All the people among whom the Chinese are now living have the same sort of hair, eyes, and complexion as themselves. Why, then, did they designate themselves the Dark or Black people? Did they at one time live in the neighbourhood of people who were fair-haired and of lighter complexion than themselves? But the problem of the Li-ren,

the Black or Dark men, the aborigines of Hainan, is a problem which must be left for some missionary or traveller to solve.

As mentioned above, all the languages spoken in Kweichow are syllabic and tonic, but the Miao language appears to be more like the Chinese or, at all events, more like Mandarin Chinese than those spoken by the Keh-lao, Chung-chia, or I-chia. Naturally in all these languages there are words manifestly borrowed from the Chinese; but leaving out such words, there seem more resemblances between the Chinese and Miao words than between the Chinese and any of the others, or between Miao and any of the others.

Of the non-Chinese languages spoken in Kweichow we know Heh Miao and Chung-chia best, and it is worthy of note that in both of these, as a rule, the adjective comes after the noun, whereas in Chinese the adjective comes before the noun. There are also other marked peculiarities which differentiate these languages from the Chinese and from one another, but for the most part the syntax of all these languages is very much the same, that is to say, there are no conjugations, no declensions, and no inflexion of words. Like Mandarin Chinese, none of the Miao dialects we know have any

final consonants other than “*n*” and “*ng*.” They have, however, some initial sounds which are not found in Chinese, among which may be noted the “*Ll*” of the Welsh among the Heh Miao and also among the I-chia. This initial sound in some of the Miao dialects changes to “*Kl*” and “*Bl*.”

The Chung-chia, besides the final “*n*” and “*ng*,” have also as finals *k*, *m*, *p*, and *t*. The Heh Miao have eight tones, and some of the other dialects probably as many, though we have heard of some which have only four. The Chung-chia have six tones. How many the I-chia and Keh-lao have we are not able to say. The student has to study these languages some time before he can decide how many tones they use. Of course, all these people utter all the various tones correctly for their own dialects, but are quite unable to say how many tones there are. There are, moreover, in some of these tones such fine gradations of pitch and inflexion that only the practised ear can distinguish between them.

The various dialects spoken by the Miao tribes differ considerably, so much so that a Heh Miao from the south-east cannot understand anything of the dialect spoken by a Heh Miao of the west. If, however, the vocabularies

of these two most dissimilar dialects are compared, it is easily seen that they are both variations of a common speech. Naturally these variations are most marked in cases where the tribes are most widely separated geographically. But the differences of dialect in tribes which are only thirty or forty miles apart are sometimes very great. In some of these cases it is very often the commonest words which show the greatest changes; for instance, the pronouns, the negatives, and such common words as the verbs "to be" and "to have." This striking difference of speech among people who must at one time have spoken the same language suggests that they have not only been separated geographically, but have also been apart for long periods of time.

The Heh Miao call themselves *mp'eo* or *de mp'eo*. *De* is merely a personal prefix. This word or sound *mp'eo* also means embroidery. The Heh Miao women, and the women of most of the other Miao tribes, wear a good deal of embroidery in their costume. The amount of embroidery on the clothing of a Heh Miao young woman is astonishing. It takes them years to do the embroidery on the jacket and skirt in which they hope to be married, and one of the commonest sights in a Heh Miao village

is a group of young girls, sitting round the door of one of the houses, laughing and chatting and doing their embroidery. When the costumes are finished, they are worn on gala days before they are married and on festive occasions for years afterwards. I have asked my teacher and others if they call themselves *mp'eo* because of the embroidery their women wear, but none of them was able to say why they call themselves by that name.

The Ya-chio Miao of Tatung, who live about one hundred miles distant from the nearest Heh Miao, call themselves *mp'ü*, which is the same word and means "embroidery" also with them. They also were not able to tell me why they are so named. The Hua Miao call themselves *hmung* and *hmung-a-li*. The Shui-hsi Miao and Peh Miao also call themselves *hmung*, and some of the other Miao call themselves *hmao*. Now all these words *mp'ü*, *mp'eo*, *hmao*, *hmung* are doubtless the same word, but whether *hmao* and *hmung* also mean embroidery or not in those dialects we are not at present able to say.

As these people have no literature, they can say very little that is trustworthy about their own origin and history. The Heh Miao say they came from Kiangsi province, and that is where the Chinese place the San Miao in the

“Book of History.” The Heh Miao, we have every reason to think, were the last to move into Kweichow. Some of them are to be found in Hunan, which lies between Kiangsi and Kweichow, and we believe traces of their language are to be found in some of the local dialects of Kiangsi. The Hua Miao say they have always lived where, or very near to where, they are now. However, when the Keh-lao are mentioned, they readily admit that the Keh-lao were in the district before them. Probably the Hua Miao were the first of the Miao tribes to move into those regions, it may be two thousand or more years ago.

The Ya-ch'io Miao say their old home was in Tongking, and that they came to Kweichow by way of Szechwan and Yunnan. This is absurd, and we only put it on record because they insisted that it was so. They also say that when they die their souls return to their ancestors in Tongking. There can be no doubt these various tribes originally came from farther east, though at vastly different periods, some of them two thousand years ago, and the Heh Miao last of all within the last five hundred years. It may be, however, and is indeed very probable, that some of them moved about in different directions before they settled down

where we find them now. Tongking, which the Ya-ch'io Miao pronounce as the Chinese do *Tung-chin*, may be one of the old capitals of China called "The Eastern Metropolis."¹

Till recent times the Miao, while actually subject to China, were ruled by their own hereditary chiefs. This system is now passing away, if it has not already ceased to exist. We have heard of Miao chiefs still exercising hereditary authority at the present time, but we have not met them or been, so far as we know, in their districts. The men now responsible for their districts and fellow-tribesmen to the Imperial magistrates are appointed by those magistrates. These men are called *Tuan* or headmen, just as the same sort of men are called by the same name among the Chinese. These are something like Justices of the Peace in England, having authority in their own jurisdiction to settle minor disputes, while all serious cases are tried by the Chinese magistrate. These headmen are also responsible for the collection of the land tax. Among the Miao they are generally very ignorant men, not able to read and write. Thus it appears that the

¹ Peking = Northern Capital. Nanking = Southern Capital. Tungking = Eastern Capital. Compare the Japanese Tokio (Tungking) = Eastern Capital.

Miao are ruled much in the same way as the Chinese who live in villages and hamlets.

The Miao are, we have many reasons to think, more litigious than the Chinese, constantly going "to have the law" on some one, or some one going "to have the law" on them. In many cases the affair is brought before the local headman, but on these occasions it is difficult to satisfy both parties, and the loser is almost certain to carry the case before the district magistrate. It is amazing to note how much of their time and money these people spend in legal proceedings, and very often fail to get justice after all. But it is a point of honour with them, and they think it due to themselves and their reputations to fight a case to the bitter end.

This love of litigation is encouraged by the secretaries and underlings in the various Yamen, who depend for their living principally on the law cases, civil and criminal, brought before the magistrate. If there were no litigation these men would starve. Thus cases that have been settled, and possibly justly settled, by the headman, can always be reopened before the district magistrate, and cases settled by one magistrate can be retried by his successor. This is not from any love of justice, but for the

sake of the bribes, squeezes, and fees that are to be obtained from the litigants. The average incumbency of a district magistrate in Kweichow is not, we think, over twelve months.

Not only do the Yamen people profit by the cases brought before the magistrate, but very often underlings, and others in league with the Yamen, foment litigation and exhort the simple country-folk to take their grievances, or reopen their cases, before the magistrate. The longer a case lasts, and the more people can be drawn into it, the more profit there is for the Yamen. Very often cases are trumped up and false accusations made, and even if the accused finally obtains a verdict in his favour, it will only be after he has been mercilessly squeezed by these harpies. Probably on account of their ignorance and the lack of men among them with literary degrees, which would give them the privilege of interviewing the magistrate, the Miao are even more squeezed than the Chinese. Yamen secretaries, however, are neither partial nor particular, but always willing and zealous to extort money from everybody they can lay their hands on.

Among the Miao nearly all the disputes arise on account of their land or their women. They recognise the marriage relation, but do

not observe it as strictly as the Chinese. Miao women have more liberty and are more unconventional than Chinese women, and consequently many of their marriages are the result of mutual liking. Not infrequently, however, a girl is practically sold for money to a husband chosen by the parents, and in these cases the result is often disastrous. The young woman will probably run away from her husband's home and continue to meet her lover. If pressure is brought to bear upon her from her parents or parents-in-law, as it generally is, she may return to her husband's home, make herself thoroughly disagreeable, and run away again in a short time. After this has happened repeatedly, the husband in despair tries all he can to find out who is the lover. When he finds this out, he sends an invitation to the lover and to his wife's people to come before the elders of the district and talk over his grievance. Sometimes these discussions last for days. The husband pretends to want his wife back, but as a matter of fact he has had quite enough of her, and really desires to have the money he paid for her returned to him. The wife's father pretends to be very angry, says his daughter was not well treated, that notwithstanding the hard work she had to do

and the little food she got, she is willing to return, but her husband has never come to his home to fetch her. Note, it is the custom for a husband to make a present to his wife's father on such an occasion.

Many angry words are spoken by the three parties concerned, and after everybody has added his or her word to the discussion, the case may be ended by the elders suggesting that the lover should repay the husband the cost of his wife and marry her himself, and that the husband should take the money and go elsewhere for a wife. If, however, the lover's influence is strong, the elders may decide that the girl go back to her husband, knowing that she will do nothing of the sort, or will not stay with him if she does go back. The case is thus only postponed for another time. We have assisted at some of the discussions of these matrimonial cases and know how hard they are to settle. These daughter-in-law cases are not often brought before the Chinese magistrate, except when they have led to fighting, and, as sometimes happens, to serious wounds and homicide.

In the west and north-west of the province, when the Miao are the tenants of the I-chia landholders, all disputes about the land are

settled by the landlord, and their matrimonial disputes are settled among themselves, so there is very little litigation among them in the Chinese courts.

To help the reader to understand the conditions under which the people of Kweichow, Chinese and non-Chinese, live outside the cities and towns, it should be mentioned that in most parts of the province there are local bands of robbers, dacoits they would be called in Burma, who prey upon travellers and upon the people who live in little villages and hamlets. As the population varies all over the province, some of these bands are composed of Chinese, some of Miao, and some of Chinese and Miao.

Two or three years ago when we were at Panghai, two days south-west of Chenyüan, the Panghai robbers, while prowling not far from Pingtsai, fifteen miles lower down the river, kidnapped a Miao girl who was sister, or something else, to one of the Pingtsai band of robbers. The Pingtsai robbers resented this and threatened to come to Panghai and attack the Panghai band. Thereupon there was a great sharpening of swords and spears in Panghai market-place and much tall talk. The Pingtsai men, however, did not come, and we never heard how the affair was settled. Both

these bands were made up of Chinese and Miao. Not infrequently Yamen runners and soldiers are connected with these bands and go out with them on their marauding expeditions. Some of the local gentry and Justices of the Peace, too, are often in league with them and share the plunder.

As far as we are able to judge, the Miao are not difficult to govern. They are not turbulent people, and if let alone or justly treated would never cause any trouble. But they do assert themselves sometimes even now, when the extortion of Yamen tax-gatherers drives them to desperation. Four years ago when Mr. and Mrs. B. Curtis Waters were travelling from Tushan to Kweiyang, they put up at an inn in the prefectural city of Tuyün. Suddenly about two thousand Heh Miao marched into the city armed with swords, spears, and guns. They called out to the shopkeepers and people in the street not to be afraid, they would not rob or injure them, all they wanted was the Prefect, and him they were going to kill. They rushed into the Prefect's Yamen, and wounded one of the secretaries whom they mistook for the Prefect, and the Prefect had time to escape. That revolt was provoked by the Yamen tax-collectors, who, under the pretext of founding

schools, squeezed the Miao unmercifully. The District or County magistrate, whose Yamen was within the city, reasoned with them and persuaded them to go away. They returned to their homes, and later on the affair was settled by the nominal punishment of some of the Miao and a more just collection of the education rate.

Of all the Miao in Kweichow, the Heh or Black Miao are the most intelligent and the most self-reliant. Most of them own the land they cultivate, many of them are well-to-do, and in many respects they seem nearly equal, if not quite equal, to the Chinese peasantry around them. We have observed, however, that the artisans among them are neither so skilful nor so trustworthy as those among the Chinese. The Heh Miao not only bring their cattle and produce to market, but many of them engage in trade and open stalls on the market-place. Some of them buy pigs, rice, and other local products, and carry them for sale in their own boats to Hungkiang in Hunan. On the river that flows from Kai-li to Kienyang Hun, fifteen miles above Hungkiang, all the boatmen appear to be Miao. Elsewhere, however, the Miao seem to be poorer and inferior to the Chinese and Chung-chia. In Weining

district they are most of them the tenants of the I-chia.

Drink is, we believe, in most cases the cause of their poverty and degradation. The love of whisky, which they make for themselves, is a prevailing vice among them all, men and women. Festivals, marriages, funerals, and sacrificial observances in reference to the dead, are all occasions for the reckless consumption of whisky. Chinese women at feasts sometimes drink more whisky than is good for them, but they have the good sense even then to stay indoors till the effects of it have passed away. We cannot remember that we ever saw an intoxicated Chinese woman. But Miao women glory in their shame, and are not infrequently seen hilariously, helplessly drunk, parading, or trying to parade, along the village street. Some of these drinking bouts, on the occasion of a marriage or funeral, go on for three days and nights, and the sounds of drunken songs and revelry are heard all over the village.

Morally most of them are below, and some of them immeasurably below, the Chinese. We know most about the Heh Miao and the Hua Miao, and these probably are the two extremes—the Heh Miao the best, and the Hua Miao and Ta-hua Miao of the west and north-west the



A BLACK MIAO MOTHER AND HER TWO DAUGHTERS AT PANGHAI.

To face page 34.

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of subscribers. The names are listed in a column, and the addresses are listed in a column to the right of the names. The names are: J. H. Smith, J. H. Jones, J. H. Brown, J. H. White, J. H. Black, J. H. Green, J. H. Gray, J. H. Blue, J. H. Red, J. H. Purple, J. H. Yellow, J. H. Orange, J. H. Pink, J. H. Silver, J. H. Gold, J. H. Bronze, J. H. Copper, J. H. Iron, J. H. Steel, J. H. Lead, J. H. Zinc, J. H. Tin, J. H. Nickel, J. H. Cobalt, J. H. Nickel, J. H. Cadmium, J. H. Mercury, J. H. Selenium, J. H. Tellurium, J. H. Polonium, J. H. Astatine, J. H. Francium, J. H. Radium, J. H. Actinium, J. H. Thorium, J. H. Uranium, J. H. Neptunium, J. H. Plutonium, J. H. Americium, J. H. Curium, J. H. Berkelium, J. H. Californium, J. H. Einsteinium, J. H. Fermium, J. H. Mendelevium, J. H. Nobelium, J. H. Lawrencium, J. H. Rutherfordium, J. H. Dubnium, J. H. Seaborgium, J. H. Bohrium, J. H. Hassium, J. H. Meitnerium, J. H. Darmstadtium, J. H. Roentgenium, J. H. Copernicium, J. H. Nihonium, J. H. Flerovium, J. H. Oganesson.

worst, of all the Miao tribes. We have lived much among the Heh Miao, and believe there are plenty of decent women among them. But there are no decent women among the Ta-hua Miao, or there were none until the missionaries went among them. The Ta-hua Miao of Weining district and around Chaotung were, and in some cases are still, so bad that they could hardly be worse. This is describing their moral condition in very few words, but these are quite enough. The less said on this topic the better, and so we leave it.

The vice of opium smoking is not so prevalent among them as it is among the Chinese, but many of them grow, and some of them smoke, opium. During our own experience among them for fifteen years we have noticed the habit becoming more and more prevalent. In villages where fifteen years ago only one or two smoked surreptitiously, there are now houses where many of them go and smoke openly. In the elevated regions of the west, where opium cannot be grown, the habit is almost unknown, but elsewhere it is spreading among them.

Opium may not be a specific for all the ills that flesh is heir to, but it seldom fails to ease pain and give temporary relief, and among

people who have no medical science, with opium always at hand, it is easy to foresee what the state of matters will be in the course of time if things go on as they are. Fortunately, the Chinese Government seem determined to put an end to the cultivation of the poppy, and if they do put a stop to it, as we believe they will sooner or later, there will be an end to this vice among the Miao. Most of them are too poor to buy it for themselves, so cannot use it if they do not produce it.

CHAPTER III

MIAO LEGENDS

Black Miao legends—The Creation—The Flood—The earth re-peopled—Hua Miao legend of Flood—Ya-ch'io legend of Flood—Fu-hsi—P'an-ku—Yao and Shuen's Flood.

THE Miao have no written language. This is a very remarkable fact if we bear in mind that the Chinese have cultivated literature for nearly four thousand years, while the Miao have been their neighbours, and some of them near neighbours, for all this length of time. The two races, though often contending, have not always been in arms one against another; there has always been some, and generally a good deal of intercourse between them. Their average intelligence is not equal to that of the Chinese, but some of them are equal to the average Chinese. They are not by any means savages or wild people, and they have unquestionably learned many things from the Chinese, and yet they never learned

from them the art of writing their own language.

The Miao language, like the Chinese, is syllabic, unencumbered with conjugations or other inflexions, and it would be very easy to represent Miao words by Chinese characters which are not phonetic but ideographic. At the present time there are schools in the Miao villages where Chinese literature is taught. Probably from earliest times there have been some Miao, as there are now, who could read and write Chinese, and yet not one of them, as far as we know, ever attempted to put down their own words in writing. If such an attempt was ever made, it evidently met with no acceptance among the tribesmen, who remain to-day as illiterate as their ancestors in the days of Yao and Shuen.

When we opened a school at Panghai some years ago, and offered to teach the scholars to write their own language in the Roman script, the parents would not consent, but wished their children to learn to read and write Chinese. Their way of looking at the matter is not hard to understand. What writing they have to do must be done for them in Chinese. Any Miao who can read and write passably may easily make his living among his neighbours by doing

their reading and writing for them. All proclamations and official notifications, all pleas and counter-pleas in law cases have to be written in Chinese. When a Miao headman receives a dispatch from the magistrate, he has to find some one to read it for him and write his reply. All their contracts, mortgages, and deeds of sale or rental are written in Chinese, and not one in a hundred of them when he buys a piece of land is able to read the deed of sale when it is written.

A man once explained to me how it happens that they have no written language. He said that many years ago the Miao were living in the neighbourhood of the Chinese, and the Chinese were too crafty for them, so they determined to move westward and live by themselves. At that time they knew a few characters, but evidently knew very little else. After travelling for many days they came to a vast sheet of water, and, having no boats, were unable to proceed. As some of them stood perplexed at the edge of the water, they noticed some water-spiders moving about on the surface of it, and they said one to another, "If these little things can walk on the water, why cannot we?" Thereupon they tried to walk on the surface of the water, which nearly cost them

their lives. Before they managed to get back again on the bank, they swallowed a great deal of water, and with the water they swallowed all the characters they knew, and have been without characters ever since! This may be regarded as an historical romance with a basis of fact. They did move west away from the Chinese, and the sheet of water was doubtless the Tungting Lake. But are we to gather from it that there was a time when they had some characters, but have since forgotten them?

If the Miao have no literature, they have plenty of legends handed down from earlier times. Who composed these legends no one knows; they are taught by the older people to the girls and boys. Many of them are in verse, five syllables to a line, the stanzas being of unequal length, one stanza interrogative and one responsive. These are sung or recited at their festivals by two persons or two groups, generally one group of young men and one group of young women, one group interrogating and the other responding. Among these legends, which I have written down from the dictation of my Heh Miao teacher, is a story of the Creation and a story of the Flood. The story of Creation commences:

Who made heaven and earth?

Who made insects?

Who made men?

Made male and made female?

I who speak don't know.

Vang-vai (Heavenly King) made heaven and earth.

Zie-ne made insects.

Zie-ne made men and demons,

Made male and made female.

How is it you don't know?

How made heaven and earth?

How made insects?

How made men and demons?

Made male and made female?

I who speak don't know.

Heavenly King is (or was) intelligent.

Spat a lot of spittle into his hand,

Clapped his hands with a noise,

Produced heaven and earth.

Tall wild grass made insects.

Stones made men and demons.

Made male and made female.

How is it you don't know?

Made heaven in what way?

Made earth in what way?

Thus by rote I sing,

But don't understand.

Made heaven like a sun-hat.

Made earth like a dust-pan.

Why don't you understand?

Made heaven a single lump,

Made earth a single lump.

Who put heaven up?
Heaven then so very high.
Who separated earth low down?
Earth then deep and low.
I sing and don't understand.

The poem then goes on to relate how heaven and earth were kept apart after they were separated. They tried all sorts of wood and all sorts of metal, and at length decided to prop up heaven with pillars made of silver. But where were they to get fire to melt the silver? Fire had gone up to heaven; how were they to bring it down? Fire eventually came down from heaven in a stone, and with raw steel and tinder they extracted the fire from the stone. After heaven had been propped up with silver pillars, the sun and moon and milky-way were fixed in their places. The sun, however, went away and would not come back. Thereupon they sent various beasts and birds to call the sun to return, but they would not go; or if they went, the sun refused to come at their call. Finally, they sent the cock to call the sun to return, and when the cock crew the sun came back. The poem concludes that the proof of this is that when the cock crows the sun rises!

“Heavenly King” is a translation of *Vang-*

vai, the two words used as the name of the Creator. In this legend it is very interesting to note how clearly and simply they say "Heavenly King made heaven and earth." This is so different to the elaborate and confused cosmogeny of the Chinese as to compel the opinion that we have here a very old tradition, and one which they did not learn from the Chinese. The stanzas given above contain all that is said of the Heavenly King. In the rest of the poem, of more than a thousand lines, *Zie-ne* and others in turn come upon the scene and do things, but who these were, or if *Zie-ne* is another name for the Creator, we have not been able to discover. But we feel almost sure that *Zie-ne* is an earthly person and not the Heavenly King. There is a word *ne* of the same tone which means "land," generally "low-lying land." If it is the same word, then *Zie-ne* means "earthly *Zie*" and must be distinguished from "Heavenly Vang." *Zie* may merely be a name. In the legend of the Deluge, "*Zie*" or "*A-Zie*" is the only male survivor. "*A*" is a very common prefix to names and relationships.

In the Heh Miao metrical version of the Flood, that catastrophe was in consequence of a quarrel between the two brothers *A F'o* and

A-Zie. *F'o* means "thunder," but as we have just mentioned above, we do not know what *Zie* means. These two fell out about the division of the family possessions, a very common source of ill-feeling among the Miao and others. Thunder evidently lived above, probably in heaven, and A-Zie lived on earth. When Thunder threatened to destroy the earth with a deluge, A-Zie hollowed out a large gourd for himself, and collected a hundred kinds and a thousand sorts of seeds, and put them in a smaller gourd.

After the Flood, when the earth dragon had swallowed up all the water, and the hill dragon all the mist, the earth was again habitable. As all the people on the earth had been destroyed, and they were the only persons surviving, A-Zie asked his sister to be his wife. How this sister had been preserved is not clear in the Heh Miao version. She declined to be his wife on the ground that such a marriage was not proper. When A-Zie insisted, his sister proposed that each of them should take a millstone, and going to the top of adjacent hills should roll them down into the valley below. If these should be found together in the valley, one over the other after the manner of millstones, she would consent to marry him,

but if they were found apart she would not be his wife.

Now this A-Zie was a very crafty fellow, and thinking how very improbable it was that two stones rolled from adjacent hills should thus come together, he secretly procured two other millstones, and put them one upon the other in the valley. The millstones that the brother and sister rolled from the hill-tops were lost in the brushwood, but when they came down into the valley, A-Zie showed his sister the two stones he had placed in the position required, and claimed that she should be his wife. She, however, was not yet satisfied, and demanded another appeal to chance or overruling providence. She suggested that a scabbard for two knives should be placed in the valley, and each of them taking a knife should hurl them from the adjacent hill-tops into the valley. If both knives were found in the scabbard, she would be his wife; if otherwise, she would not.

A-Zie, again thinking it very improbable that the knives would be thrown into the scabbard from such a great distance, surreptitiously put two other knives in the scabbard. The knives thrown from the hill-tops were, as he expected, lost, but when they came

down into the valley, he showed her the two knives in the scabbard and she finally consented to be his wife. In course of time a child was born to them without any limbs. A-Zie was very angry, and taking a big knife killed the child, chopped it to bits, and scattered the bits all over the hill-side. Next morning they discovered that these pieces had all changed into men and women, and thus the earth was re-peopled.

Part of this legend may, as an illustration of all, be given in a rough translation of the Metric Version :

Zie demanded his sister in marriage,
His sister spoke,
Spoke how ?
 Thus by rote I sing,
 Still don't understand.

Then his sister spoke,
You want to marry your sister ;
Lift up a millstone each opposite,
Let go to roll to the valley ;
(If) they roll and make one,
You marry your sister.
If the stones rest apart in the valley,
(We) both go and rest in our own place.
So his sister spoke,
Spoke words thus,
 Why don't you understand ?

Let the stones go into the valley ;
Did the stones then make one (or)
Did the stones rest apart ?

I who sing don't know.

The stones rested apart.
Zie contrived wickedly,
Put stones in the valley,
Called his sister to come
To see the stones become one.
A-Zie then spoke,
Now we two will marry,
Spoke words thus,

Why don't you understand ?

His sister again spoke,
Spoke words nicely,
How did she speak ?

Thus by rote I sing,
Still don't understand.

His sister again spoke,
Take knives each on a separate hill,
Throw the knives into the valley ;
(If they) enter into one sheath,
We two will marry.
(If) the knives rest apart,
We will rest apart.
So his sister spoke,
Spoke words thus,

Why don't you understand ?

A-Zie then hit on a plan,
Made up his mind what to do,
He would have his sister for wife.

Thus by rote I sing,
Still don't understand.

A-Zie then hit on a plan,
 He made his heart wicked,
 Made two pairs of knives,
 He placed knives in the valley,
 (They) rested apart.
 Threw and went into the grass,
 (He) called his sister to come
 To see the two knives in a pair.
 Now we two will marry,
 He would have his sister for wife,
 Why don't you understand?

Would have his sister for wife,
 The two returned home.
 Who did they ask (about it)?
 Commanded what?
 So the two got married.
 Thus by rote I sing,
 Still don't understand.

So the two returned home,
 And asked their Mother,
 Their Mother then said,
 Heaven has no people,
 Earth has no people,
 You two must marry.
 Kill buffaloes, kill cows, receive guests,
 Hang meat on the branches of the "Zan" tree,
 Call your brother cousin,¹
 Hang meat on the branches of the "Ma sang" tree,
 Call your Mother mother-in-law,
 So their Mother spoke,
 Spoke words thus,
 And the two got married.
 Why don't you understand?

¹ Not a human being but a genius or fairy; the same with the guests.

So the two got married,
 Afterwards they had a child,
 Had a child, what sort?
 Thus by rote I sing,
 Still don't understand.

Afterwards they had a child,
 Had a child like a hammer,
 Why don't you understand?

They had a child which had no arms or legs—
 this is why they say it was like a hammer.

Had a child like a hammer,
 Zie saw, did Zie love it?
 Thus by rote I sing,
 Still don't understand.

Zie saw and did not love it,
 Zie saw and Zie got angry,
 Why don't you understand?

A-Zie was full of anger,
 Took the child and did what?
 Thus by rote I sing,
 Still don't understand.

A-Zie was full of anger,
 Zie drew out a great knife,
 Took the child and chopped it up,
 Why don't you understand?

Zie took the child and chopped it up,
 Where did he throw (the pieces)?
 Flesh went and got a name,
 What did they become and what were they called?
 Thus by rote I sing,
 Still don't understand.

He sowed them on the hill,
In the morning they became people,
Thus they got a name,
What they became so they were called,
Why don't you understand?

Mr. H. J. Hewitt had the same story told him, in a different way, by the Hua Miao. Years ago they told me their story, but I did not write it down; so here is Mr. Hewitt's version.

According to this, two brothers ploughed a field one day, and next morning found the soil all replaced and smoothed over as if it had never been disturbed. This happened four times, and being greatly perplexed they decided to plough the field over once more and observe what happened. In the middle of the night while the brothers were watching, one on one side of the field and the other on the other side, they saw an old woman descend from heaven with a board in her hand, who, after replacing the clods of earth, smoothed them with the board. The elder brother at once shouted to the younger one to come and help him to kill the old woman who had undone all their work. But the younger brother suggested that they should first ask her why she did this and put them to so much trouble. So they

asked the old woman why she had acted so, and made them labour in vain. She then told them it was useless for them to waste time in ploughing land as a great flood was coming to drown the world. She then advised the younger brother, because he had been kind to her and prevented the elder brother killing her, to save himself in a huge wooden drum. He was to cut down a tree, hollow it out from the bottom upwards, and nail a piece of skin over the opening. She told the elder brother, because he had wished to kill her, to make for himself an iron drum. They were each to retire into their respective drums when the flood came.

When the flood came and the waters rose, the younger brother invited his sister to take refuge in his drum, and she did so. The elder brother was drowned in his iron drum, but the younger brother and his sister were safely preserved in the wooden one. The waters rose half-way up to heaven, and so high were the brother and sister carried in the hollow tree. With the rush of water they were carried hither and thither, and the tree at length was seen by one of the Genii of heaven, who thought it was some huge creature with as many horns as the tree had branches. He was very much alarmed, and said: "I have only twelve horns,

but this thing has many more ; whatever shall I do ? ” Thereupon he cried out for the dragon, lizards, tadpoles, and eels to clear out the channels and make holes for the waters of the flood to recede, and thus deliver him from the monster with so many horns.

Through the efforts of the dragon and his crew, after twenty days the waters subsided, and the hollow tree stuck half-way down a steep and dangerous precipice. Then it came to pass that an eagle built its nest and hatched two young ones. This suggested a mode of deliverance from their difficult situation to the young man. He plucked some hair from his head, plaited a small cord, and with this tied the wings of the young eagles so that when they were fledged they were unable to fly.

The mother-bird was much perplexed when in due time her young ones could not fly, and went to consult a fairy about it. The fairy said, “ Go and ask the stem of the tree near to which your nest is built, and it will tell you what to do. In return for this you must take the tree and fly away with it down to the ground.” So the bird flew back to its nest, and addressing the tree, said : “ Let my young ones fly, I pray thee.” The man in the tree replied, “ If I let them fly will you carry me down to the ground

in safety ? ” The eagle promised to do so, and the young man at once unfastened the cords he had tied round the wings of the young eagles, and they were immediately able to fly. Then the eagle took the tree, with the brother and sister in it, and flew with it down to the ground.

On coming out from their late abode, these two survivors found themselves in great straits. They had no companions, no fire, and no rice to eat. The brother seeing a red bird not far from him, picked up a piece of old iron and struck at it. The bird flew away, and the iron struck a rock which gave forth a spark. Thus they discovered the way to get fire, and having gathered some dry stalks, they made a fire at which they warmed themselves.

Finding no other human beings on the earth, the brother proposed to his sister that they should be man and wife. Here also the sister was unwilling, and here also the matter was to be decided by the two millstones as in the Heh Miao story ; but in the Hua Miao version it was the brother who proposed that test. Here also the millstones were found in the valley one upon the other, but nothing is said about the way in which the brother deceived his sister. For a second trial the sister was to

take a needle and the brother a piece of thread and throw them into the valley ; if the needle was found threaded in the valley, it was agreed they should marry. The needle was found threaded in the valley, and so they became man and wife. When their child was born without arms and legs, they appealed to the fairy about it, who told them to cut up the child in a hundred pieces, and throw the pieces in a hundred different places. They did this, and next morning all these pieces had turned into men and women, who took their names from the things on which the pieces had fallen. Thus one was called Water, another Wood, another Stone, and so on. Hence the "hundred families,"¹ and this is how the earth was re-peopled and how people got their names.

The Ya-ch'io Miao, three or four days south of Kweiyang, also tell the Story of the Flood. They also tell of a brother and sister, the only survivors, who were saved in a huge bottle gourd they had hollowed out for themselves. They also tell the story of the millstones, but as the second test they mention two trees. If both bore fruit, they would marry ; if one bore fruit and the other did not, they would not

¹ The Chinese Book of Names is called *Peh-chia-sing* or "Hundred Family Names."

marry. Finally, they married and had two children, who were born mute and without arms or legs. These they cut in pieces, and the pieces turned into men and women.

The Ya-ch'io Miao say the man's name was Bu-i, and his sister's name Ku-eh ("eh" like "i" in "Sir"). When talking Chinese they call Bu-i "Fu-hsi," who is sometimes called the Chinese Noah. *Bu* probably means "ancestor," and *I* means "one" or "first," and thus *Bu-i* almost certainly means "First Ancestor." In the name of the sister, *Ku* may mean "ancient," and *eh* means "water." The Miao, as we have mentioned, have no characters which would help to settle the meaning of a word. As in Chinese, they have many words pronounced exactly the same, but with very different meanings, so Chinese students, at all events, will understand why it is not wise to dogmatise about the meaning of Miao names. Besides, my Ya-ch'io Miao vocabulary is very limited, but future students might bear these points in mind.

The Ya-ch'io Miao say that P'an-ku divided heaven and earth. P'an-ku in their own language they call Wa-Ku-lo. Now the Chinese are by no means clear or unanimous as to the meaning of P'an-ku. It is generally understood

to be the name of a person, but some scholars suggest that the two words *P'an-ku* mean "ancient times." Beyond all question the word *Ku* as written means "ancient," "antiquity," and the word *P'an*, among the many other things it means, means also "to coil," "to wind," "coiled," "winding." Thus *P'an-ku* might mean "revolving ages" and be equivalent to "long, long ago." In that case *P'an-ku k'at t'ien, p't ti* would mean "long, long ago heaven and earth were divided" (or formed). *Wa-ku-lo* is the Ya-ch'io name or equivalent of *P'an-ku*. *Wa* means "ten thousand" and *lo* means "old." I am not sure what *ku* means, but it is not unreasonable to suppose that it means the same here as in the name of the only woman survivor of the Flood, Ku-eh, and the same as in the Chinese name *P'an-ku*, that is, that it is the Chinese word *Ku* and means "ancient," "antiquity." This then would give us "Old ten thousand ages ago" as the Ya-ch'io Miao equivalent of *P'an-ku*. It should be noted that in the Miao language the adjectives come after nouns, and in adding the adjective "lo" they would put it after *Wa-ku*. *Wa-ku* is evidently their rendering of the Chinese *P'an-ku*, and *lo* is an addition of their own which personifies the term. Did they in former

times say "Ages long ago, heaven and earth were divided"? And in course of time, as the tradition passed from generation to generation, and the meaning of it was partly lost, did they personify the term "ages ago" by adding the word "old" to it, and thus say Wa-ku-lo, Old Wa-ku, divided heaven and earth? It seems very like it.

In all the Miao stories of the Flood, the three mentioned above and others, there are always just two survivors, a brother and sister, who became man and wife. It is interesting to note that Ovid in his Story of the Deluge knows only of two survivors, Deucalion and Pyrrha his wife, who was also his sister. This is manifest from the way Deucalion addresses her, "O soror, O coniux, O femina sola superstes." They were told by an oracle to throw the bones of their great mother behind them. When they understood that by their great mother the earth was meant, and that by bones stones were meant, they threw stones behind them. Those thrown by the man became men, and those thrown by the woman became women, and thus in Ovid's story the earth was re-peopled. If it should be objected that Deucalion and Pyrrha were only cousins, it is also possible that the two Miao survivors were also cousins.

The children of brothers among the Miao and Chinese are reckoned as brothers and sisters, and not allowed to marry.

We mentioned above that Bu-i, which almost certainly means "First Ancestor," is the Ya-ch'io Miao name for Fu-hsi, who is sometimes called the Chinese Noah. Readers may thereby be led to infer that the Chinese also have a story of Noah's Deluge, but this would be misleading. At the very dawn of Chinese history, in the days of Yao and Shuen, 2200 B.C., the "Book of History" mentions a terrible inundation which desolated the land. This must have been caused at that time by an abnormal rise of the Yellow River, and probably also by the giving way of its embankments. Subsequently this water, which covered much of the land for many years, was drawn off by the unwearied labours of Yü, who later became King and Founder of the Hsia dynasty. It was after nine years' hard work, clearing out the old and cutting new channels for the water, that the land was drained. There can be no doubt that Yao, Shuen, and Yü were historical characters, but much of what is said of them in the "Historical Books" is legendary. They were the earliest leaders of the Chinese people, and later times regarded them as ideal kings, endowing

them with all virtue, all wisdom, and with superhuman ability.

It is not difficult in those legends of the overflow of the Yellow River to trace the legend of an earlier and more terrible flood. It is said, "In their vast extent they (the waters) embrace the mountains and over-top the hills, threatening heaven with their floods." This is very extraordinary language to use in describing an abnormal rise of the Yellow River. Dr. Legge, in his *Prolegomena to the Shu King* or "Book of History," touches on this question, and concludes by saying, "I think, therefore, that in the description of the inundation of Yao's time we have an imperfect reference to the Deluge of Noah."

Why Fu-hsi is sometimes called the Chinese Noah is not very clear. According to Chinese mythology, P'an-ku was the first man, but Fu-hsi was also the first man of another epoch, and it is worthy of note that there were ten generations between P'an-ku and Fu-hsi. The time of Fu-hsi is given as 2852 B.C. Evidently for these reasons some writers have spoken of Fu-hsi as the Chinese Noah. This opinion is confirmed by the Ya-ch'io Miao legend of Bu-i, who was beyond all doubt their Noah, and whom when speaking Chinese they call Fu-hsi.

CHAPTER IV

RELIGIOUS BELIEFS AND PRACTICES

Religious beliefs of Miao—Musical festivals—Pony-running—
Buffalo fights—Fear of demons—Wizards or exorcists—
Soothsayers—Witchcraft—Heaven—Funeral ceremonies—
Offerings to ancestors—Marriage customs—Miao tales.

It is somewhat difficult for a stranger and foreigner to learn the religious beliefs of a people like the Miao. They know, or suspect, that the foreigner does not believe what they believe, and they are afraid that he may laugh at them. Even to themselves they cannot give a very satisfactory reason for much of what they believe and practise. When pressed for a reason or an explanation, they reply that their people have always said and done such things, and they are manifestly unwilling to discuss such matters.

We have, however, known some of them so long, and some of them so intimately, as to justify us in venturing some opinions on this subject. Although the Miao are reticent in

the presence of a foreigner, converts and inquirers are ready to talk about and explain things frankly to the missionary. It must be remembered that some of these Miao tribes have been widely separated in time and space, so that what may truly be said of some of them may not be true of all. And here it may as well be admitted that we who have been so much among them have yet a good deal to learn, and possibly something of what has been learned has not been properly understood. But the religious ideas and practices of a new people, for the Miao are a new people to many of our readers, are always interesting, so we shall now put down what we have learned, or think we have learned, about them.

And first let it be said that, as far as our own observation goes, the Miao have no idols and do not worship any gods. We have heard of idols among the Miao, but cannot remember ever to have seen them. They have no temples and no priests, and we never saw them engaged in any act of adoration. They are certainly not Buddhists. They practise certain rites in reference to the dead or to demons, such as a stranger might naturally suppose were acts of divine worship, but they are not acts of divine worship as the term is generally understood.

From the earliest times the Chinese have known and worshipped *Shang-ti* as the Supreme Being, and have also worshipped inferior local deities. Many of the Miao have been living in close touch with the Chinese for ages, and some of them, as at present, have intermixed much with the Chinese, but, as far as we know, they have not copied the Chinese in their earlier worship of *Shang-ti*, or in their later worship of Buddhist and Taoist idols.

Most of the Chinese now say they worship Heaven and Earth, and the Miao, when asked about their objects of worship, will sometimes say they worship Heaven and Earth. This, we think, they have learned to say from the Chinese, and learned to say recently. We have often seen the Chinese worshipping Heaven and Earth, and though we have been in and out among the Miao now for fifteen years, we never saw them worshipping Heaven and Earth or any other object. Little shrines may sometimes be seen at the entrance to their villages, but this building of shrines is said to be a recent innovation. We have frequently seen them sacrificing animals and making offerings to the dead, but we never saw them worshipping at a shrine. After years of intercourse and inquiry among them, we are of opinion that those

who are not Christians do not pray to or worship any Supreme Being.

This is the more remarkable as they have the story of a Creation. The Heh Miao say Vang-vai made heaven and earth, and Zie-ne made other things, but they never worship Vang-vai or Zie-ne. The Hua Miao say that in the beginning there was no heaven and earth. There was a man named Gloe-an, and his wife Ngo-a, and these had two sons. The elder, beating about with a brass hammer, made forty-eight heavens, or a heaven in forty-eight parts. The younger son, with an iron hammer, beat about and made earth in forty-eight compartments. We never heard of them worshipping these persons.

All the Miao have musical festivals once or twice a year, now in one part of the country and now in another. If asked why they hold these festivals, they say that if they failed to do so their harvests would be bad; and yet they do not profess to understand how the harvests are influenced by this custom. If ever there was a religious element in their musical festivals, there does not seem to be anything religious about them now. As at present conducted they are fêtes, attended by the people from all the countryside, at which there is not

only music but also pony-running and buffalo fights. These fêtes are great occasions for social intercourse among the old folk and for courting among the young. A young man once remarked to a missionary, "If I do not go to the festivals I shall never get a wife." Scores and hundreds of girls are to be seen there in all the glory of richly-embroidered clothes and heavy silver ornaments, and just as many young men in their finery.

The musical instrument they play at these festivals they call *Ki*, and the Chinese call it *Lu sen* or "six tones." They are made of bamboo pipes, sometimes six being let into a piece of wood like a hollow club, the handle of which is the mouth-piece. The noise—perhaps we ought to say sound—is produced by a brass tongue attached to a small metal frame (such as are used in concertinas and harmoniums) let into the bamboo tube, one in each of them. The sound is something like the sound of the bagpipes. They are made in sets of different sizes, the smallest having pipes about three feet long, and the largest with pipes twelve or fourteen feet long. The lower end of the large pipes is put into a drum or cylinder three or four feet long, hollowed out of the trunk of a tree. These large reeds give forth a very creepy

3 3



The top picture gives a glimpse of a Hua Miao (Flowery Miao) Festival held outside the city of Anshunfu.

The lower picture is a group of Ta-hua Miao (Great Flowery Miao) hunters at Ten-ten, thirty miles north of Anshunfu. (See page 184.)

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sound, the lowest note, we believe, to which mortal ears are sensible. The tunes they play are very monotonous.

At the Heh Miao festivals, five players in a row, with instruments of different sizes, wheel round and round the man who plays the large pipes with the drum. A row of five young women go round with them, sometimes facing them and moving backwards, sometimes behind and following. To alter their position the young women wheel outside of the circle, let the pipers go round, and then wheel in again. This they call dancing, but there is no real dancing about it; it is merely pacing, yet it seems to interest them, and they do it very seriously. We think it must be reckoned bad form for them to laugh or smile while thus engaged, for we have seen the girls severely exerting themselves to keep their faces straight, when they evidently wanted at least to smile. As for the pipers, it is no laughing or smiling matter for them. They exert themselves so much that their cheeks are swollen, their eyes seem to stand out of their heads, and the perspiration streams down their red faces. We have seen thirty or forty of these groups of ten, circling round on one plot of ground, hemmed in by hundreds of spectators. The

sound of so many pipes all playing independently at the same time and place is certainly not music, and soon becomes positively exasperating to some ears. On the edge of the crowd are sweetstuff and cake sellers, and other hawkers moving about.

All the Miao have these festivals, but the music and pacing are not the same. Among the Hua Miao and Shui-hsi Miao, the women do not dance, but men dressed up in women's clothes, with their hair done up like women, take their place. Among the Hua Miao, all the babies born during the year are taken to these festivals, and carried about on the backs of their fathers. Many of the Miao villages around Anshunfu have, besides the pipes, their own band of four musicians, provided with a drum, a pair of cymbals, and two flageolets or flutes. These musicians are often invited and paid by the Chinese to play at their marriages, funerals, and other functions.

The pony-runnings at these festivals are not races, and there are no prizes given. A piece of land is selected, level or nearly level, and about one hundred and fifty yards long. Along this they gallop in a line one after another. On reaching the end of the course they turn off, and walk or trot back again to the starting-



A GROUP OF HEH MIAO (BLACK MIAO) PIPE-PLAYERS AT PANGHAI.

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place, like boys who have made a slide on the ice. When on the course they gallop the ponies at the top of their speed. Any one on a pony can join in or leave off when he likes.

We have attended these festivals, but have never seen a buffalo fight. We have seen men urging on the buffaloes to fight with one another, but the animals either did not understand what was expected of them or they had too much sense to do anything so foolish. On one occasion we saw a buffalo, exasperated by these attempts, break away from its tormentors and tear away at full speed across the ground. It overturned a pony and its rider, but did not attempt to gore them. All the buffalo wanted was to get clear away, and as everybody there showed the utmost possible alacrity to give it plenty of room, it succeeded. We have heard, however, that buffaloes do fight sometimes at these festivals, and that now and then one gets killed in the contest. They also fight sometimes of their own accord. We once saw two combatant buffaloes with their horns locked together, and half of the village pulling at ropes attached to their hind legs. They were finally pulled apart, and neither of them seemed any the worse for the encounter.

The Miao and, we think, all the other races

of Eastern Asia ought to be reckoned as Animists. The Chinese may call themselves Confucianists and Buddhists, but they are also Animists. It is conceivable that in a short time many of them will profess to be Agnostics and Materialists, but they will also be Animists. For all the peoples of Eastern Asia the world is full of immaterial powers and intelligences, even certain rocks and trees are possessed of some sort of spiritual efficacy. Among the Miao these spiritual beings are demons and always inimical to human kind.

At first we were inclined to think that the Miao worshipped demons, but when again and again they denied this, and seemed unfeignedly amused at the idea of worshipping demons, we concluded that we were mistaken. The performances they go through, which seem to us like religious rites, are done to drive away or keep away the demons, and to counteract their evil influences. If a man is ill, or his cattle sick, if he has had bad luck, or any misfortune befalls him, he attributes this to demons; and a wizard or exorcist is summoned. Their modes of procedure are various, but might generally be summed up as offerings, unintelligible mutterings, and the throwing about of rice water and knives in every direction. They also believe

in the use of herbs as medicine, but when to take medicine and when to send for the exorcist is not very clear. We imagine when a man is sick he first takes medicine, and if this fails to act as it ought, he concludes there is a demon troubling him and sends for an exorcist to deal with it. In the case of ague, the Heh Miao always think it is a demon, and the sufferer goes away into the woods to hide himself and thus escape from it.

Any man who has learned the incantations and knows how things ought to be done, may be a wizard or exorcist. Their fees are not exorbitant. A quart or two of rice, and a little of anything else that may be going, pork or whisky, is all they get for their services. There are usually two or three of them in every village. The Miao say that their exorcists are the same as the Chinese *tuan-kung* or Taoists, and so it appears to us they are.

Sometimes a man is accused of having a demon, and this is a bad thing for the man, if it is generally believed. This does not mean that he is possessed by a devil, but that he has at his command a demon who does his will to the injury of others. We know a man who lately accused a neighbour before the Chinese magistrate for saying that he had a demon.

They believe also in such demon possession as is recorded in the New Testament ; so do also the Chinese.

They also believe in soothsayers, and often when anything is lost or stolen, or if an unknown person has injured their property, they consult them. After the soothsayer has received his fee, he performs certain ceremonies, and after a longer or shorter time a demon takes possession of him. He at once begins to mutter and answer questions, without moving his lips, something after the manner of a ventriloquist. Very often the answers are correct, but not always. The Miao say it is the demon who speaks, not the man. Sometimes the soothsayer will tell a man to offer oxen in sacrifice to his deceased parents when his luck is bad. These soothsayers do not eat flesh meat. A missionary once asked one of them if he were still practising his art, whereat all the other Miao laughed, and the man replied, " Since I have begun to eat meat the demon will not come to me."

The Miao are great believers in witches and witchcraft, but they say that only one here and there can really bewitch people. Even the Chinese are afraid of Miao witches, and fear to eat food offered them by the Miao lest they

should be bewitched or poisoned. Missionaries, who are not infrequently appealed to by Chinese when they fancy themselves bewitched by the Miao, mostly find them to be suffering from malarial. The Miao say that the witch throws things down on the road, sometimes only a straw, and the first person who comes along is bewitched. They may also bewitch a person's food and in this way injure him. Some time ago the whole countryside not far from Anshunfu was troubled by a witch. The Miao from that region came in a body to the district magistrate in Anshunfu city, and petitioned that the witch might be removed from that neighbourhood. The witch was arrested and banished.

All the Miao believe in the soul and a future state. The Ya-ch'io Miao say that a man has three souls—one is his shadow, one is his reflection as seen in the water, and the third is his real self. Probably they learned this from the Chinese. As a rule, we think they only know and speak of one soul. They also believe in heaven, but most of them know nothing about a hell. The Hua Miao say there is a place in the earth where demons are, but do not mention it as a place to which the souls of the wicked go. They think that ordinary people, that is most

people, when they die go to heaven, but that very wicked people are born again on earth in a very wretched condition. We doubt if they attach the same idea of superlative bliss to the place where the dead go as is generally associated with heaven, but we must think of it as heaven because they call it so, and speak of it as being above the sky. The ancient Chinese seem to have had no knowledge of a purgatory or hell. In the Classical Books the good kings who died are mentioned as being in heaven with their loyal ministers, but nothing is said of bad kings and bad ministers who died, or of the common people. What the Chinese now say of hell or purgatory they learned from the Buddhists, and if any Miao now talk of hell, they have probably learnt it from the Chinese.

Of course, beliefs and practices vary among the different tribes, and their funeral ceremonies and rites concerning the dead are not all just the same. Among the Heh Miao when a man dies they plait a mat of bamboo, six feet by two feet, upon which they lay the corpse. In dressing the dead they do not fasten the clothes in the usual way on the right side, but lay them loose on the left side. Next they invite an exorcist to drive away any evil influences that might injure the living or the dead, and to choose

a day for the interment. To drive away all evil influences, he kills an ox, pig, sheep, fowl, or duck. If the deceased is a man, he kills a male animal; if a woman, a female one. The animal and any other victim used is subsequently eaten. All the relations of the family are notified, who come to console and make presents, mostly of calico, though some may give satin to cover the corpse. Sometimes the relations give the animals used in sacrifice, and sometimes money to assist in the expenses.

A suitable day having been chosen for the burial, before beginning to dig the grave, they make a hole in the middle of the plot, and having burned a small piece of flesh, they put it in the hole. This sod with the burnt meat is then cut out and placed on one side, to be finally put on the top of the grave. When the grave, which is not very deep, is dug, the empty coffin is placed in it. On the bottom of the coffin they spread five, seven, or nine layers of paper. Why this is done no one seems to know.

Before the body is carried out, the exorcist "calls the road" or "opens the road." The idea is that the soul of the deceased is going on a long journey, and the exorcist tells him, or her, the route. He says: "You will see the Centipede Hill; don't be afraid (there are lots of

centipedes on it). When you come to the Snow Mountain, don't fear the cold. When you come to the door of heaven, an old man guards it who will not let you in. Tell him who you are and all about yourself, and he will allow you to enter." On entering heaven the deceased may meet father or mother, or some other relation, and live with them. If he does get into heaven he will be happy, but if he fails to enter he will have to be reborn and suffer on earth. When the exorcist has finished his directions, he wrings the neck of a fowl, and this fowl in the other world will lead the soul to the door of heaven.

The body is carried out on the bamboo mat or frame and laid in the coffin. A son of the deceased, or a younger member of the family, bewails the dead, and calls out the name or relationship three times. When the corpse is encoffined, the exorcist takes a short bamboo tube in which is some water, and splits it on the coffin, saying, "On which side this water flows, drink water on that side." This means that, on the journey to heaven, when the deceased is thirsty he is to drink water on that side of the road. Next the exorcist takes some blades of "cutting grass" and chops them in pieces, saying, "If your brother, or sister, or other

relative follows you, you must send them back.” He then throws the chopper and the cut grass from the head of the grave past the foot of it. This is done to prevent any other of the family dying and following the deceased. Then the son with a mattock begins to fill in the grave; the others assist till the grave is filled in, and the earth piled over it.

When returning home, a tub or basin of water is placed on the road at the entrance of the village, in which all who have assisted at the burial wash their hands. The last person to wash smashes the tub or basin. On returning to the house they all eat a meal. On the third day after the funeral some of the family rise at cock-crow, and proceeding to the grave call upon the deceased to return. They pick up small stones and, throwing them at the grave, say, “Who is keeping our father? let him come back.” In crossing a stream they lay a bamboo pole across it, and say that the spirit may pass over that. When daylight comes they burn incense at the grave and offer a fowl or duck and some whisky. The fowl or duck is killed at the grave, and the whisky poured out on the grave. On their return home they place the shoes of the departed near some water in a basin, with a towel, and call upon him to come and

wash his face. They also offer some cooked fowl, whisky, and rice to the deceased. After these ceremonies some rice is given to all the guests, who may eat it at once or take it home with them.

The Hua Miao, when a man or woman is about to die, send for the exorcist, who first assures himself that the patient is actually dying and not merely fainting. When it appears that the sick person is really dying, the exorcist relates the story of Gloc-an and Ngo-a, the first man and woman, and the making of heaven and earth, so that the moribund may know his way about after death. The exorcist then says: "I shall now show you the way to heaven. On the road there are many creeping things, so you must wear a pair of hemp sandals lest they bite your feet. When you get half-way up, you will see tigers with their mouths wide open waiting to devour you. Carry some hemp on your back, and when a tiger attempts to bite you, let him bite the hemp, and make your escape. When you are half-way up, the sun shines with a burning heat; take this piece of calico and cover your eyes—you will find it in your breast pocket.

"When you arrive at the gate of heaven, the door-keeper may refuse to let you in, and you

must beseech him to let you pass. If he says, 'If I open the gate will you transform yourself and be my ox?' you must answer, 'No! I will not.' If he says, 'Will you be my horse?' you must say, 'No! I will not.' Then say to him, 'I will transform myself and be your servant.' When you say this, he will open the door, and you must quickly pass in and go on. After walking for some time you will come to a place where there are three roads; the one to the right is for Chinese, the one to the left for I-chia, and the one in the middle is the Hua Miao road, which all your forefathers have taken. If some one finely dressed comes to show you the way, it is some one come to deceive you, and not one of your ancestors. If a person wearing coarse clothes comes to lead you, follow him, he is one of your forefathers. If some one with a bad heart asks, 'Who brought you here?' you must say, 'One tall and stout.' If they ask you, 'Can you find him?' you must say, 'You cannot overtake him, his eyes are as big as a cup and his ears as big as a fan.' And now," the exorcist concludes, "I have shown you the way to your ancestors and the demons (or spirits), and you must remain there for ever."

Subsequently, at different periods, the Miao offer sacrifices to their ancestors. Probably all

the oxen killed among them are killed as offerings to their ancestors or to demons. We were never able to buy beef among the Heh Miao, though they killed oxen two or three times a month, because they were all used as offerings to the dead or to demons, and the Miao Christians did not think it right to eat such beef.

The Ya-ch'io Miao sacrifice to Heaven and Earth once a year. They offer an ox to Heaven and a pig to Earth. They have a big sacrifice once in thirteen years, when they sacrifice buffaloes to Heaven. On this occasion every family is expected to kill a buffalo, so sometimes several tens of buffaloes are killed in one village. They also sacrifice to their ancestors. These offerings and sacrifices to ancestors are not made from love, we imagine, so much as fear. They think if they do not offer these sacrifices, the spirits of their ancestors will come and bring calamities upon them.

Marriage among the Miao is arranged much the same as among the Chinese, by a match-maker or go-between; but, unlike the Chinese, the match-maker mostly comes upon the scene after the young people have shown a decided preference for one another. The young men and maidens do much of their courting quite openly at the musical festivals, and at the village fairs.

Very often a couple or a group of young people go out for long walks together. It would be well, for obvious reasons, if there were less of that sort of thing. After living for some time among the Chinese, who are nothing if not conventional, and among whom Mrs. Grundy is well-nigh omnipotent, it is surprising and amusing to visit a Kweichow market among the Miao, and see the lads and lasses frolicking with one another on the street and around the stalls. It reminds one of a country fair at home.

But sometimes, and not infrequently, the girl's parents object to her lover, and from mercenary motives arrange a marriage without consulting the inclinations of the young people. The price paid for a wife among the Miao is usually from thirty to sixty Mexican dollars. These mercenary marriages nearly always prove a miserable failure, and lead to numerous daughter-in-law disputes. Not that those marriages which are the result of mutual liking are always happy. We imagine that many, perhaps one-half of the Miao women over thirty years of age, have been married once or twice to men who are now living, before they settled down with the man they now call their husband.

We know one girl who left her first husband because she did not like him. After her parents

had repaid the money the husband's family had expended on the marriage, she married again, and now seems settled and contented with her husband and two or three children. Another woman we know was betrothed when a girl to a man who left home for awhile, and while he was away her parents married her to another. When the man to whom she had been betrothed came back and claimed her, the man who had married her gave her up, and she became the wife of the other. We know another young woman, not yet thirty, who is subject to epileptic fits, who has been married half-a-dozen, perhaps a dozen, times. When her new husband discovers she is subject to these fits, he sends her home again and does not want her.

After a marriage has been arranged, a day is fixed for the receiving of the bride. The kinsfolk and friends of both parties are invited, a room is cleared out—sometimes it is the cow-house, which is really a part of the dwelling-house—and seats put all round against the wall for the guests. The guests all make presents to the bridegroom's family—rice, or jars of whisky, and sometimes silver. These contributions to their host considerably diminish the cost of the marriage feast. The bride, who walks from her

parents' home, escorted by her girl friends all dressed in their best and wearing their silver ornaments, generally arrives during the afternoon.

Among the Hua Miao, after the evening meal, the bride and one of her companions lay aside their fine clothes, and, taking a tub half full of water, wash the feet of all the guests, beginning with the men. When this is done they all settle themselves for a night of whisky-drinking and song-singing. The guests sing the virtue of their host, praising the kindly way he has received them and the rich food provided for their entertainment. Then the host, or some one on his behalf, replies also in song, belittling the host and grieving over the contemptible style in which the guests have been treated. The legends of the tribe are also chanted one after another ; sometimes one voice leading and the others joining in a sort of chorus ; sometimes one party singing interrogatively and another party singing responsively. The feasting, singing, and noise go on for three days and nights, at the end of which time the guests depart and the bride, with her companions, returns to her parents' home. Sometimes the bride stays more than three days at the home of her husband.

The return of the bride to her parents' home is also somewhat of a festive occasion. I shall here copy some lines from my wife's diary, which describes the return of a bride among the Heh-Miao after staying at the bridegroom's home for twelve days:—

“Took Rosie to see a bride returning to her mother's home. A group of seven or eight young women dressed in their best, and with flags made of red and green paper, were waiting on a little hill for her arrival. After waiting a long time, we saw the bridal party approaching. First came three men, and then six men carrying three slaughtered pigs on poles. One man carried two large baskets of cotton swinging on a pole, and another man carried four jackets and four skirts in the same way. The bride wore a crown, a magnificent piece of workmanship—ribbons, birds, flowers, and filigree work, all made of silver. Around her neck she had seven silver necklets, some large and solid looking and some very prettily worked. She had also seven or eight bracelets on each arm, and silver spangles all over that part of the jacket that was not embroidered. She also wore a richly embroidered skirt. Mrs. P'an told me the dress and silver ornaments were worth at least one hundred and thirty Mexican dollars.

When she came in sight the young women and some girls went to meet her, and she asked them to go before her to her home. When she arrived at home two women stood just inside the door, one on each side, with a pot and a small cup. I think all the guests were offered whisky, but I only saw the bride drink it. Inside were many guests assembled who were drinking. Some of the schoolgirls came in to see me during the evening, all of them smelling of whisky. The feasting, singing, and gambling went on all night and for three days. I saw some of the women quite tipsy."

After returning to her home, the girl remains with her parents till she is sent for by her husband's family, which usually happens at sowing or reaping time, when there is much work to be done. When sent for, the bride goes to her husband's home without any fuss, takes her place in her new home, and does her share of the house and farm work. Sometimes, if the husband or husband's family are not satisfied with the bride, they do not ask her to return, in which case she gets married to another man. Among the Hua Miao it is the rule not to send for the newly married till she has had her first baby.

Not only do the Miao sing and recite the old

legends in verse, handed down from very early times, but they are also, or at least some of them are, great story-tellers. Some of these stories I took down from the dictation of my Miao teacher. They are not like Chinese stories, which are moral or immoral—mostly moral. Miao stories are not moral, but if we should say they were immoral, it might suggest a wrong opinion of them. We might, I think, call them unmoral, for they do not teach or illustrate the beauty of filial piety, loyalty, truthfulness, or any other moral excellence. In their stories one or more persons are clumsily crafty, and other persons are preternaturally simple. It is the crafty or lying people who always come off best, to the confusion of all honest and simple folk. That sort of thing amuses them immensely.

Some of their stories profess to explain in an amusing, if not satisfactory, way how certain things happen to be as they are. We have mentioned already how the Miao explain why they have no written characters, and why the sun rises when the cock crows. We shall now give a couple of short stories told to explain certain facts in natural history, which may interest our readers.

The Dog, the Cat, the Rat, and the Sheep

“Once upon a time the dog and the cat agreed to be cousins. The dog said, ‘We two have now agreed to be cousins, there must be no stealing between us.’ The cat replied, ‘We shall steal other people’s things; we two are kinsfolk, how can we rob one another?’

“Not long afterwards the dog took off his horns, and putting them on one side, stooped down to lick the inside of a stone mortar. In a little time he straightened himself, looked around, and not seeing his horns, said to the cat, ‘Have you seen my horns?’ The cat replied, ‘I have not seen them. I certainly do not look after your horns for you.’

“The dog searched everywhere, but could not find them, and meeting the rat, he asked if he had seen them. The rat answered, ‘I know where they are.’ ‘Well,’ said the dog, ‘you tell me where they are.’ The rat replied, ‘Your cousin the cat has stolen your horns and put them in a cupboard.’ The dog went to the cupboard and found it was shut, so he said to the rat, ‘You get in and bring them out for me.’ The rat inquired what reward he should get for doing this, and the dog replied, ‘When I eat anything, you shall eat with me.’

“ So the rat gnawed a hole in the cupboard, and dragged out the horns with his teeth. As he was doing this the cat saw him, and snatched them away. The dog thereupon pursued the cat, and the cat made off to the top of a tree. The dog at the foot of the tree cried out, ‘ Beat him ! ’ The cat at the top of the tree said, ‘ I ’ m not afraid. ’ When it was dark the dog went home, and the cat, coming down from the tree, gave the horns to the sheep.

“ And now the cat worries the rat, and the dog likes to chase the sheep and bite them. So instead of friendship there is enmity between them all, because of things that happened long ago.”

The Swallow and the Toad

“ In old times the rice plant bore grain from the bottom to the top of the stalk. This just suited the swallow, but the toad did not like it. ‘ It would be well, ’ said he, ‘ if instead of one harvest in the year there were three harvests per annum. ’ ‘ No, ’ said the swallow, ‘ it would be better if one harvest yielded enough for three years. ’ ‘ That, ’ objected the toad, ‘ would be very bad. ’ ‘ How would it be very bad ? ’ asked the swallow. ‘ Because, ’ replied the toad, ‘ the ground would be overgrown with

weeds.' 'But,' urged the swallow, 'the weeds would be very convenient, we could rest in the shade of them.' 'You only think of yourself,' said the toad. 'Well,' asked the swallow, 'how would it be bad for you?' 'I prefer,' said the toad, 'that there should be three harvests every year; thus there would be no weeds, and the snakes would not be able to seize me.'

"The swallow, however, would not agree to any such arrangement, and so they quarrelled.

"'You go,' suggested the swallow to the toad, 'and make an accusation against me.' 'Accuse you!' cried the toad; 'yes, I certainly shall go and accuse you.' The swallow thought the toad would be a long time on the road, so he said to the toad, 'You go first. I'll come along at my leisure.'

"The toad, however, was clever. He took a piece of wood and threw it in the water, and getting upon the piece of wood he floated quickly down with the stream. In this way he was the first to arrive before the king.

"The king asked him what he came about, and the toad replied, 'I have come to make an accusation.' 'Concerning what matter,' inquired the king, 'do you wish to make an accusation?' 'I desire,' said the toad, 'that

there should be three crops every year to supply the year's need. The swallow will not agree to this, and says he prefers that one year's crop should suffice for three years. I say that thus the ground would be overgrown with weeds, and the snake would come and eat me. So we quarrelled over it, and the swallow beat me.'

"Thereupon the king allowed the claim of the toad that every year there should be three crops, and the toad returned to his home.

"Later on the swallow, having delayed and amused himself on the way, arrived. The king asked him, 'What have you come about?' The swallow replied, 'I have come to make an accusation.' 'Concerning what matter,' demanded the king, 'do you wish to make an accusation?' 'I desire,' said the swallow, 'that one harvest should suffice for three years. The toad will not consent to this, and he beat me, so I have come to accuse him.'

"'But,' said the king, 'the matter is already decided. You will find it recorded here. You can read it.'

"The swallow, seeing the toad's claim was allowed, kept on protesting, whereupon the king with his hand hit the swallow on the top of the head, and ever since the top of the swallow's head has been flat."

CHAPTER V

THE CHUNG-CHIA OR SHAN TRIBES

The Chung-chia or Shans—The Nan-chao of Yunnan—Notes from Siam—Migration to Kweichow—Chung-chia claim to be Chinese—Religious ideas—Funeral customs—Animists—Their dishonesty.

OF all the non-Chinese people found in China proper we think those people who in Kweichow are called the *Chung-chia* are the most numerous, and, for some reasons, perhaps the most interesting. There are probably six or seven millions of them in the four Chinese provinces of Yunnan, Kweichow, Kwangsi, and Kwangtung, and twice as many more in the adjoining states of Burma, Tongking, and Siam. In Burma they are called the *Shans* or Shan tribes. On the southern border of the Chinese Empire they are called the *Laos* or *Lao* tribes, and in Tongking and Siam they are called the *Tai* or *Tai* tribes. In fact, there seems to be no end to the names by which the various divisions of this race are designated. Who are they?

Whence came they? Their history and diffusion, and their relation to other races of south-eastern Asia, are very interesting problems which still await solution. What we know, or have heard of them, we shall here set down, and hope that sooner or later these problems may be solved.

About seven hundred years ago Kublai Khan overthrew a kingdom, called the Nan-chao, in Yunnan. There is a history of that kingdom, in two volumes, published in Chinese at Yunnan-fu; we have seen this work, but have had no opportunity of reading it. That kingdom was formed by the amalgamation of six Chao tribes, and hence called the Nan-chao or Southern Chao, and these were Shan tribes. With the extinction of that kingdom, Yunnan was made a province and incorporated in the Chinese Empire, whereas up till that time it was only an occasional possession. Many of those people still remain in southern Yunnan, but many of them have moved to the east and farther south.

We have recently received some very valuable notes concerning these people from the Rev. J. H. Freeman, missionary of the American Presbyterian Mission at Chieng-mai, Siam.¹

¹ See also an article by Rev. W. Clifton Dodd in *The Chinese Recorder*, December 1910.

He says: "We are at work in northern Siam among the *Tai*, *Yuen*, and other tribes (*Lao*, *Lü*, *Küing*, and *Tai-nüeh*), who together are known as *Lao* or *Laos*. They are the largest compact section of the *Tai* race, having in common a written character and a speech which differs so little that for 600 miles S.E. to N.W. and about the same distance S.W. to N.E. one can understand them all readily, whether in Siamese, French, British, or Chinese (western Yunnan) territory. They number, say, six millions. To the south of them are Siamese numbering three millions; a kindred people, but using a different written character, and a speech not readily understood by our people, mixed with Cambodian, etc. West of the Salween River in Burma are the western *Shans*, numbering about two hundred and fifty thousand, whose speech differs also through Burman influence."

Mr. Freeman has been fifteen years in northern Siam and is much interested, both from a scientific point of view and from a missionary standpoint, in the various races of that part of Asia. As a missionary among the Siamese, he is specially interested in the various branches of the *Tai* or *Shan* race. He says, "I will briefly state what I have learned."

“First: The language of the *Tai* people south and west of the Red River (Mani River of Tongking) is substantially identical with the *Tai* language spoken farther west, save that those farther west lack the religious, polite, and abstract terms which the *Laos* (*Yuen, Khün, Lü, Lao*, etc.) have derived from Pali, the language of Western Buddhism. They also lack almost wholly the written character which the *Laos* received with Buddhism from India. Other differences of vocabulary are slight. I could talk with them pretty freely on everyday subjects.

“Second: When you cross the divide from the valley of the Red River to that of the Si-kiang at Lang-son, Dong-dang, Bao-sac, Cao-bang, etc.—all in French Tongking—you find a people, the *Thos* and *Mawngs*, whose speech differs most widely from the *Tai* of northern Siam. But tone and pronunciation are quite close to the *Lü*, who are on both banks of the Mekong in French, British, and Chinese territory. There are many of them even in Siam. Their vocabulary does not differ essentially from *Laos*. The *Tho* people of Tongking pronounce vowels and diphthongs as do the *Lü*, and their vocabulary is not very different. I made a vocabulary of four hundred common words, and found only

sixty-seven, or one in six, which cannot readily be identified with anything in the Chieng-mai dialect, but many more differ sufficiently to make them difficult to catch in conversation. Fully two-thirds of the words, however, in common speech are the same, having only slight differences in tone and pronunciation.

“Third: The country speech in and near Lungchow in Kwangsi is the same as the *Tho*, and the people are generally called *Tho* or *Tai-lo*. There is, however, a large admixture of Cantonese and Mandarin in their words, and I found some difficulty in making them understand me. *Nawng* and *Lawng* are other terms used for these people; the latter to the south are said to differ little.

“Fourth: At Nanning (south Kwangsi) I first came in touch with the *Chawng*. These people are found south of Nanning all along the French border, and appear to be the same as are found north of Wuchow (Kwangsi). I did not see enough of them to be able to express very definitely any opinion about their language, save that it is *Tai*, and in general character the same as the *Tho*. They seem to occupy a very large area across the north of Kwangsi, from Kweilin and Pinglo to Szecheng. They are also to be found in the south, and I have reports

of them at various points between, as forming the bulk of the population."

Mr. Freeman then mentions the large number of these people found in the provinces of Yunnan and Kweichow, and referring to a list of *Chung-chia* words as spoken around Kweiyangfu, given in an appendix to *The Chinese Empire*,¹ he says: "I have seen *The Chinese Empire*, and there is no question that the people (*i.e.* the *Chung-chia*) both in Kweichow and Kwangsi are *Tai*. It is difficult to tell how closely related they are to our people in Siam." He also refers to the *Li-mu*, the aborigines of Hainan, mentioned in Chapter II., whom he calls *Lot*, and says they have many words like the *Tai*; but as he had not seen them, he does not venture any opinion about them. Some of the *Li-mu* or *Lot* are also found in the adjoining peninsula of Luichow in Kwangtung.

We have quoted Mr. Freeman at considerable length. His notes are so valuable that we are sure they will be appreciated by students and all who are interested in the ethnology of south-eastern Asia. We shall now deal with that

¹ *The Chinese Empire*. A General and Missionary Survey. Edited by Marshall Broomhall. Published by China Inland Mission, and Morgan & Scott, Ltd., 1907. 7s. 6d. net.

portion of the Tai or Shan race which is to be found in the province of Kweichow.

Some of these people drifted into Kweichow from the west one thousand years ago. There are now probably about two millions of them to be found, chiefly in the centre, south, and south-west of the province. They are commonly called *T'u-ren* or *T'u-chia* by the Chinese, which means "Indigenes" or "Natives," whereas the Chinese when speaking of themselves invariably use the term *K'eh-chia*, or "Immigrants." This proves that some of these people, at least, were in these regions when they were first colonised by the Chinese. There is, we think, at any rate at the present time, more similarity between them and the Chinese than between the Chinese and Miao. They are sometimes called *Chung-chia* around Kweiyang, *Yü-chia* about Anshunfu, and *Shui-chia* about Tushan, but the term *T'u-chia* is always understood and embraces them all.

The term *Chung-chia* is Chinese. *Chung* possibly means the second of three brothers; *Chia*, as we have already explained, means "Family" or "Tribe," and the term may be used to convey the idea that they are inferior to the Chinese and superior to the Miao. Another explanation is that *Chung-chia* means

heavy armour, and refers to the sort of armour used by them in ancient times. But etymological explanations are not always satisfactory, especially in Chinese, where so many words of vastly different meaning have the same, or very nearly the same, sound. Around Kweiyang and, we believe, elsewhere in the province they call themselves *Bu yuei*. *Bu* is a personal prefix, but what *yuei* means we are not able to say.

As we have mentioned elsewhere, the Chinese are most numerous in the cities and near the great high-roads of the province, and the various tribes-people in more out-of-the-way districts. Within ten miles of Kweiyang, the provincial capital, are some of the Miao, and probably two hundred villages and hamlets of the Chung-chia, some of them containing as many as two hundred families. Ten years ago Mr. Edgar Betts travelled across country from Tushan to Singyifu, a journey of seven days, nearly two hundred miles as the crow flies, through a region entirely occupied by the Chung-chia. There were no high-roads and no inns; the people for the most part were well-to-do, and readily offered him hospitality at the end of each day's journey. It is said that the inhabitants of Tushan city are mostly Chung-chia, or Shui-chia,

as they are called there, and many of them admit that this is so. Some of them engage in trade and settle in Chinese cities and towns, and if they remain there, as many of them do, they bind the feet of their girls and are reckoned as Chinese. The Chinese do not despise the Chung-chia as they do the Miao. Miao rebellions and uprisings are not infrequent, but we never heard of a Chung-chia rebellion. We know a Chung-chia man, living near Kwei-yang, who nearly fifty years ago, when only eight years old, was carried off by a party of Miao rebels and taken to Hwangchow among the Heh Miao. He stayed with them till he was eighteen and then ran away home. He told me they did not treat him unkindly.

Wherever the Chung-chia are found in Kweichow, and we believe also in some parts of Kwangsi, they invariably assert that their ancestors were Chinese who came from the province of Kiangsi, and many of them name the prefecture and county from which their forefathers came. But it must be borne in mind that these people speak a language which is not a dialect of the Chinese, but resembles the speech of the Shans and Siamese, and, for the identification of scattered tribes, there is no more trustworthy guide than a comparison of

vocabularies. Most of the men, however, and some of the women can also speak Chinese. It may interest, and possibly encourage, students of Chinese to know that many of the Chungchia in speaking Chinese leave out all the aspirates; and yet the Chinese seem to understand them! We have heard them say, and we think the statement is true, that out of every three words they utter when speaking their own language, one is Chinese.

But how does it happen that these people, who speak another tongue, claim to be Chinese when they are not, or for the most part are not, Chinese? This, we think, is not very difficult to explain. When they entered Kweichow the Miao were there before them. They probably looked down on the Miao then, as they do now, especially as the Heh Miao, who are in almost every way their equals, had at that time not reached those parts. Before the Chinese really occupied the province and systematically colonised it, there had been frequent wars and military demonstrations against the turbulent Miao. There were also on these occasions garrisons left in different parts of the country. Some of these soldiers took native women as wives, and formed separate communities, and are now called the "Old Chinese." Others of

them, or the children of these garrison soldiers, married into Chung-chia families. This marrying into Chung-chia families probably went on for a long period, so that in course of time many of them were really descended from the Chinese, and others were related to them by marriage. If any man traces his own ancestry back, say for half a dozen generations, he reaches a point of time when he has a large and varied assortment of ancestors, among whom he may select his extraction. This is emphatically true of Kweichow, where most of the Chung-chia now in the province have more or less Chinese blood in their veins. As the Chinese are the superior and ruling race, it is natural that as many as can claim to be related to them should do so, and this they are the more likely to do so as not to be regarded as Miao.

When two or three hundred years ago Chinese immigrants from Kiangsi entered the province in large numbers, and more men than women, doubtless many more of them married into Chung-chia families. The relations already existing between the Chung-chia and the earlier settlers would make it more easy and natural for the later settlers to ally themselves with Chung-chia families. It is to be noted that

the Chinese words which the Chung-chia have adopted into their own language are not pronounced as the Chinese now around them—who are mostly from Szechwan and Hunan—pronounce them, but as they are pronounced in Kiangsi and the lower regions of the Yangtze River.

The Chung-chia men can hardly be distinguished from the Chinese. Perhaps their noses are more flat and their eyebrows more bushy than among the typical Chinese, and the same may be said of the women. As most of them are agriculturalists, the men dress exactly the same as Chinese farmers and village folk. On special occasions, like the Chinese country-people, they wear the jacket and long robe. Many of them compete at the civil and military examinations, and some of them have risen to high rank in the Imperial Service. The late Chen Kung-pao, Viceroy of Yunnan and Kweichow, was of this race.

Like the women among the Miao, the Chung-chia women do not bind their feet. Their old tribal or native costume is a rather tight-fitting jacket, and a skirt very like the skirt worn by Miao women, but longer than some of the Miao skirts. This costume is still common in some parts, but around Kweiyang the Chinese fashion

for women of wearing loose jacket and trousers is evidently taking the place of the old style, especially among the younger women. Owing to their natural and more useful feet, they do more work in the fields than Chinese women. We cannot remember ever to have seen a Chinese woman planting rice in a paddy field, but we have often seen Miao and Chung-chia women going into the field alongside of the men and planting rice.

Although called by different names in various parts of the province, they are not divided into tribes like the Miao. About Anshunfu they are divided into two sorts: the *Pu-la-tsi*, who are dwellers in the plain; and the *Pu-lung-tsi*, who take their name from a powerful chief of former times named Lung. Their dialect varies in different parts, but not so much as to make them unintelligible to one another, as is the case among the Miao. We once had a servant, for two or three years, whom we took to be a Kwangsi Chinese, but talking to him one day about his native dialect, we found he was of the same race as the Chung-chia and could understand their speech.

We have not been able thus far to discover among them any old legends handed down from former times. If they ever possessed such

legends, their wish to be thought Chinese, and the claim that their ancestors were Chinese from Kiangsi, is a potential reason why such legends should be neglected, and in course of time forgotten. Possibly elsewhere others may be more successful in the search for legends than we have been.

They have no written language of their own, but like the Miao do all their writing in Chinese. They have many simple love ditties which the young men and maidens sing to each other, and herein they are more like the Miao than the Chinese. We have seen some of these ditties written down in Chinese characters. Sometimes the character represents the sound of the Chung-chia word with more or less accuracy, and sometimes the meaning, which makes it very difficult for one who does not know the ditties to decipher.

As they claim to be Chinese, they do, or profess to do, as the Chinese do in religious matters; but they are certainly not so moral or so religious as the Chinese. Many of them have in their homes the same Heaven and Earth Tablet of five characters as the Chinese. There are sometimes little shrines just outside their villages, in which may be images or simply stones to represent local deities; but they do

not build temples in their villages as the Chinese do, nor do they, as a rule, invite Buddhist priests. They are, we think, more Taoist than Buddhist, but they have notions and practices which are neither Taoist nor Buddhist. Some of them about Anshunfu seem to believe in two deities, a Good and an Evil one. The Good Being they call *Tut-hsten*, and say he lives in heaven, that he sends the rain and sunshine, and all good things come from him. This is all they know about him, and they neither offer sacrifices to him nor worship him. On the other hand, they are very much afraid of the Evil Being, and do all they know, or think they know, to appease him, by offerings and ceremonies which are generally performed in front of what they call "Spirit trees," that is, trees which from their great age, or for some other reason, are supposed to be intelligent and to have some sort of spiritual influence.

Their burial customs about Kweiyang are much the same as among the Chinese, but some of their sacrifices to the dead are not the same. The following is a description of the sacrifice of a bull, on behalf of a man recently dead, witnessed by my wife at Swei-ngan-pa, about five miles from Kweiyang:—

"In the yard of one of the houses a number

of people had assembled. Most of the men wore a strip of white calico across the middle of the cap. A procession was formed and they all moved out of the yard. First came a man like a Taoist priest, accompanied by the chief mourner dressed in white, with a stick in his hand, inside of which there was said to be silver. This chief mourner walked bending forward and pointing the stick towards the ground. Next came a young red bull led by a new straw rope. Then followed a riderless horse with the dead man's cap fastened on the saddle; there were also a fan, a spectacle case, a pair of boots, and a bottle of whisky hanging from the sides of the saddle.

“Following these came about eight women with white jackets and long white hoods, the back of some of the hoods almost reaching to the ground. They all had shoes and stockings such as men wear, and pleated skirts of green, blue, black, and grey. Each woman had an attendant carrying an umbrella over her head. The procession, led by a band of half a dozen musicians, who were blowing their trumpets all the time, passed out of the village into a ploughed field of unbroken clods. A new staff, with a paper streamer floating from the top, had been planted in the middle of the field, with an

upright spear and some matting tied round the foot of it. It was very hard moving over the rough clods, but the procession moved round the flagstaff three or four times. The bull was dragged along by the side of the procession, its pace hastened by the letting off of crackers between its feet. After tying the bull to the staff, all those present took up a position on one side of the field and prayers were chanted for a long time. Two trays containing meat and vegetables and pots of whisky were then brought forward, and after being offered to the dead, some of the food was eaten by the women.

“ After a long pause, a man mounted on the back of the bull and pulled a string hanging from the flagstaff, which let off bundles of crackers, and these went off one after another, many of them exploding in the face and about the head and feet and all around the bull. While the crackers were going off the procession moved round and round the staff, and, when the crackers were exhausted, left the ground and returned to the house, leaving the bull standing uninjured in the field. We were told that any one who had the courage to do so might approach the bull at dusk and despatch it. None of the family or kinsfolk of the

deceased may eat any of the flesh of the bull, but acquaintances and others of the villagers might cut off and carry away what they pleased."

They seem to have no definite opinion as to how the dead are benefited by these offerings. Some of them say that in some way the bull, after it is killed, makes a hole in heaven so that the soul of the deceased may get in. They say also it is their custom to do these things; if they make these offerings it is better for the dead, whereas if they failed to do so the spirits of their ancestors would return and make no end of trouble for them. Fear, we think, is the chief motive in these sacrificial observances.

We have said that the Chung-chia are more Taoists than Buddhists, and for this reason, Taoism, at the present time in China, is chiefly concerned with demons and malicious spiritual influences. Many of the Chinese, when there is sickness or misfortune in the family, or when their luck is bad, put it down to evil spirits and send for a Taoist priest, who by incantations, charms, and other performances drives away the pestilent demons, and counteracts their evil influences. In the same circumstances, Miao, Chung-chia, and No-su send for

their local wizards or exorcists, who profess to be able to deliver them from these persecuting demons in much the same way. Animism is, we think, the ancient and indigenous religion of the Chinese, as it is the religion of all the non-Chinese races of Kweichow. For all of them the spirit world is not far off, and is peopled by unseen intelligences whose constant interference in human affairs is not to the advantage of those concerned.

We do not think the claim of the Chung-chia to be Chinese has done them any good. They appear to have all the defects of the Chinese and none of their better qualities. Among the Chinese are good, bad, and indifferent; among the Chung-chia some are bad, and the others perhaps not so bad. The Chinese generally describe the Miao as turbulent, simple, and without proper notions of propriety; while they describe the Chung-chia as crafty, lying, and dishonest. This description would do for some of the Chinese themselves, but not for all. The Chinese say that every Chung-chia is a thief, and from what we know of them we should not feel justified in denying the charge. The thieves and robbers among the Miao prey upon travellers and distant hamlets, but the dishonest among the Chung-chia are sneak

thieves who prowl around, especially at night, and pilfer from their friends and neighbours.

Living in the Miao villages, it is evident that the villagers trust one another, and will sometimes say to us when we appear overcareful about our belongings, "Don't be afraid, there are no thieves in this village." It is not so among the Chung-chia. We remember once riding into a Chung-chia village, and were almost deafened by twenty or thirty dogs who followed us, all barking at the top of their voices. When we had dismounted and entered the house in which we were to pass the night, I said to our host, "Well, we need have no fear of thieves in this village." "Ah!" he replied, "but we do fear them very much." "But," I said, "no thief could get near the place, the dogs make such a noise they would rouse every family in the village." Our host smiled and said, "If a thief comes he will not be a stranger, but a neighbour whom the dogs know very well and so will not bark at him. When anything is stolen during the night, the thief is sure to be a neighbour who sat round the fire, smoking and chatting and patting the dog during the evening."

There are more schools in Chung-chia villages than among the Miao, and consequently more

of them can read and write. We have heard it said, and probably with a good deal of truth, that when a Chung-chia can read and write he gives up working, to live by his wits. This is by no means a difficult way of making a living in China. Learning how to write pleas and counter-pleas, and methods of legal procedure, he is constantly in and about the Yamens, assisting in law cases, making profit for himself out of other people's difficulties, and continually, for obvious reasons, stirring up trouble among neighbours. Such men are a great nuisance all over China, and not least in out-of-the-way places.

The Chung-chia districts and communities are ruled just the same as the rural Chinese. The headmen or local justices are generally well-to-do Chung-chia, and many disputes are settled without appealing to the Chinese magistrate. But, like the Miao, the Chung-chia are very litigious, and spend a good deal of their time and money in Chinese courts. The power exercised by local justices is very indefinite, so that one is sometimes surprised at their helplessness, and at other times amazed at the extraordinary power they seem to have. A leading Chinese Justice of the Peace once asked me what we did in our country to men who stole

other people's crops. I replied that if the thief were caught, and the charge proved, he would be put in prison for some time. "Ah," he said, "when I catch them I have them strangled; it's the best way to do with such people."

About four years ago, in a Chung-chia village some three miles from Kweiyang, there was a well-known thief who was always stealing from his kinsfolk and neighbours. This at length so exasperated the villagers that they took the man, and in the presence of two local justices deliberated as to what was to be done with him. They decided that he was a man who could very well be spared, and with the consent of his parents, having bound him hand and foot, they threw him into a pond and drowned him. Subsequently some members of the culprit's family accused the two justices in the Prefect's Yamen of murdering the man. The justices were apprehended and kept in prison for several months, and only came out after they had been squeezed of about two hundred Mexican dollars. We know of an exactly similar case in a Chinese village, where the local headmen also drowned a man and that was an end of the matter. Possibly in the latter case there was no one in the village who had a grudge against the headmen, or who had any interest in bringing the

Yamen underlings on the scene ; or possibly the headmen had friends in the Yamen who would have barred any proceedings against them. The magistrate and the Yamen staff are ostensibly for the collection of taxes and the administration of justice ; actually they do collect the taxes, but also extort all the money they can from the people by what is called the administration of justice. Some of the taxes collected go into the Imperial exchequer, but all the money they get from litigation goes into the pockets of the magistrate, his secretaries, or his underlings.

CHAPTER VI

THE LO-LO OR NO-SU

The Lo-lo or No-su—Other names for them—Divided into Black and White—Rev. C. E. Hicks's article—Their arrival in Chaotung district—The independent Lo-lo—Mr. C. Baber's story—The Hsi-fan—The No-su of Chaotung and Weining—A decadent race—The feudal system—The Miao tenants—Religious ideas—Legends—The Flood—Marriage customs—Demonolatry—Burial customs—Slaves.

THERE can be no doubt that the Miao entered Kweichow from the east, the Chung-chia from the west, and Lo-lo from the north-west. The term Lo-lo is a name used for them by the Chinese, because they keep, or believe they keep, the souls of their parents in a miniature basket or hamper, just as the Chinese believe they have the souls of their ancestors in ancestral tablets. The Chinese word for such a basket is *lo-lo*, and hence the name by which these people are generally known to foreigners. This miniature *lo-lo* is about four inches deep and six inches in circumference, made of split bamboo, commonly



A NO-SU (LO-LO) SPIRIT HAMPER.

It is supposed to contain the spirit of a deceased person.

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wrapped round with a piece of calico, coarse as canvas, which is often the colour of a cocoanut from smoke and age. This *lo-lo* contains one or two bamboo tubes two or three inches long, about as thick as a man's little finger, and in the tube are fastened a bit of grass and a piece of sheep's wool. There is also a piece of bamboo six or seven inches long, like a thick pointed skewer, which goes through the *lo-lo*, and is doubtless used to fix it in its place. This *lo-lo* is sometimes kept in the house, sometimes placed in a tree, and sometimes hidden in a rock.

The Chinese also call them *I-chia* and *I-pien*, and these are the names mostly used in Kweichow. The word *I*, among many other things, means "remote," "foreign," and has the notion of barbarian in it. The word *pien* means "side," "place," "boundary." They call themselves *No-su*, and by this name we shall hereafter mostly speak of them.¹ What the two words mean we are not able to say. They are divided into two classes, the Black and the White. The Black are the patricians or landholders; the White are the plebeians, the tenants and serfs, often the slaves, of the patricians. In Szechwan they speak of them as "Black bones"

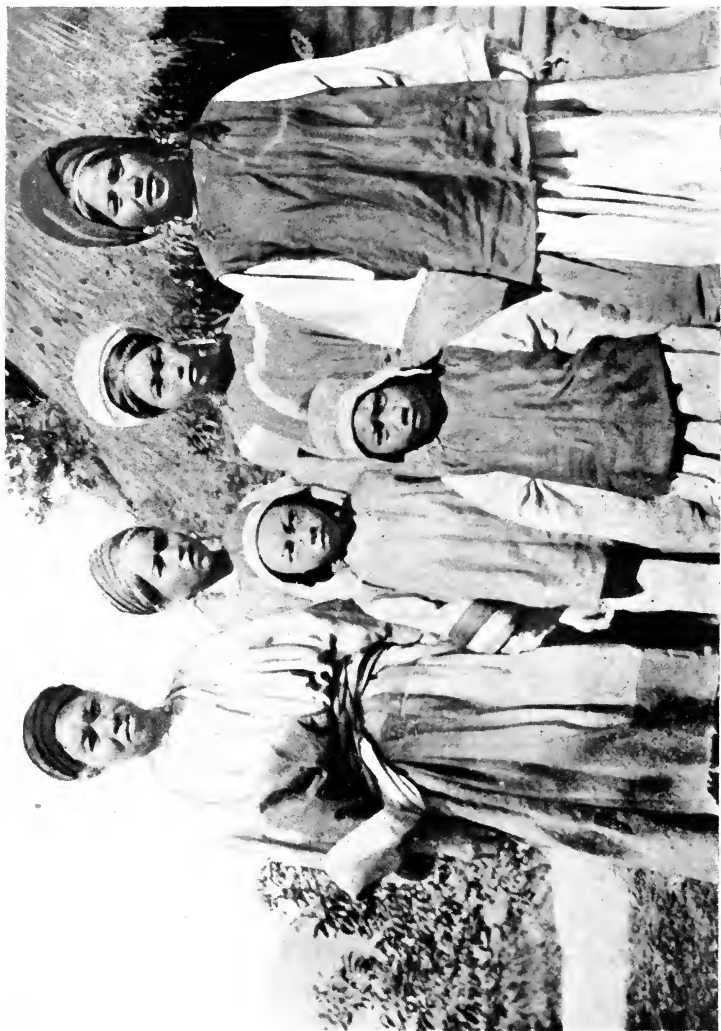
¹ The term *Lo-lo* they themselves regard as derogatory, and it is to them offensive.

and "White bones," but we never heard those terms used in Kweichow.

Although the Black No-su own so much of the land in north-west Kweichow and north-east of Yunnan, the No-su are not numerous. They are evidently a vanishing race, at any rate in Kweichow and around Chaotung. It is, we imagine, because of their diminishing numbers that they have taken so many of the Miao as tenants, who now greatly outnumber them.

A very interesting article on the No-su appeared in the March number of the *Chinese Recorder* for 1910, written by the Rev. C. E. Hicks of the United Methodist Mission, Chaotung, Yunnan. With Mr. Hicks's kind permission we make ample use of that article, and of a letter he has written us, in attempting to describe these people to our readers.

The No-su are not the original inhabitants of the Chaotung district and the adjoining parts of Kweichow. According to their own tradition, they came from Tibet, and it is worthy of note, as confirmation of this, that some of the No-su race are to be found all the way from the borders of Tibet to Chaotung. They say their ancestors were two brothers, Wu-sa and Wu-meng, who, like Esau and Jacob, struggled together in the womb of their mother; hence,



A GROUP OF NO-SU (LO-LO) WOMEN.

7 10 20 30 40 50 60 70 80 90 100
10 20 30 40 50 60 70 80 90 100
20 30 40 50 60 70 80 90 100
30 40 50 60 70 80 90 100
40 50 60 70 80 90 100
50 60 70 80 90 100
60 70 80 90 100
70 80 90 100
80 90 100
90 100
100

0 1 2 3 4 5 6 7 8 9 10

11

say the No-su of the present time, the wildness of our hearts and our fondness for fighting.

Coming to the Chaotung Plain, they found a people already in possession of the land, whom they called the *P'u*, and whom the Chinese to-day speak of as the *Yao-ren*. This is the same name, and the Chinese use the same character for it as for the Yao-ren about Nien Chow in Kwangtung Province, mentioned in Chapter II. Possibly they are the same tribe. As we have already explained, the word *Yao* means "dog" or "jackal." This is a term that the Chinese would naturally apply to a people they regard as much inferior to themselves, and might apply it to very different races. It seems almost impossible now to discover who the Yao-ren, who preceded the No-su around Chaotung, really were. Chinese tradition in that district says they inhabited the plain many centuries ago, when it was covered with forests, and that their houses were like huge burrows in the hill-sides. The No-su say the Yao-ren moved to Szechwan, but the Chinese say they moved to Kwangtung. It may be the Chinese say they moved to Kwangtung because they know there are people now in that province known by that name. The only vestige of the Yao race now remaining are the mounds of earth which are

conspicuous on the plain. Some of these mounds have been opened, and in them have been found rough unhewn stones and burnt bricks of an unusually large size, marked with a peculiar pattern. Both Chinese and No-su are agreed that the Yao-ren were not Miao.

The ramifications of the race to which the No-su belong are most intricate, and the many names by which they are known are very puzzling. In Szechwan Province, north of the Yangtze River, and west of Suifu and Kiatingfu, is a large tract of country occupied by independent Lo-lo. This is sometimes called the Pa-pu country. There are chronic hostilities between them and the Chinese, from which the latter suffer most. They are constantly raiding Chinese territory and murdering as many as they can catch, or carrying them off to be held as slaves for ransom. They treat their captives most cruelly, and the Chinese show no mercy to them when they are able to retaliate.

In 1878, Mr. Colbourne Baber, British Resident at Chungking, travelled on the borders of the independent Lo-lo territory, but was not able to enter it. All around the border are some "tame" Lo-los dwelling among the Chinese, and Mr. Baber made the acquaintance of some of them. One of them gave him some pages of

Lo-lo characters, but could not read or interpret them. They were evidently ideographs, and suggested a clumsy attempt to imitate Chinese characters. This Lo-lo writing, and an account of Mr. Baber's journey, were published by the Royal Geographical Society of London in the same or following year; but is now out of print.¹

Mr. Baber used to tell one story of his journey in that region which is amusing and worth repeating. He had put up one night in a Chinese stockaded village of between one and two hundred families, close to the border of the Lo-lo territory. He was lodged in a loft where he noticed a large heap of stone in one corner. A few days previously the village had been entered by a party of about thirty Lo-lo and the custom-house pillaged. Mr. Baber asked his host why the stones were placed on the loft, and the man explained they were there ready to be thrown at the Lo-lo if they should come; but he added, "The Lo-lo can throw farther and aim better than we can." "Do you not think," said Mr. Baber, "it was a shameful thing for thirty Lo-lo to enter a place like this, where there are so many men, and pillage the custom-house?" "Of course," replied his host, "it was a

¹ See *Special Proceedings of the Royal Geographical Society*, vol. i.

shameful thing, but you can't expect a Lo-lo to have any sense of shame ! ”

Two years after Mr. Baber's journey my colleague (Mr. J. H. Riley) and I travelled in that region, but were not able to get into the independent territory. If we had insisted on going in, the Chinese authorities would either have prevented us by force, or sent such a large escort with us that we should have appeared as a military expedition. I remember one day going three days west of Pingshan, along the left bank of the Yangtze River, past the last navigable point ; I got ahead of our party and came to a house by the wayside, and after talking to the man, who was Chinese, for a while, I asked him if there were any Lo-lo about, but he did not know what I meant. Then I used every term I could think of, “ barbarians,” “ savages,” “ wild men,” to try and convey my meaning, but he could not understand what I was trying to get at. At length our Lo-lo companion, who could talk Chinese, came up, and I set him to inquire if there were any Lo-lo in the neighbourhood. He also for a time tried in vain to make the man understand, using all sorts of terms. At last he used a term which probably he knew from the first would be best understood, and said, “ Are there any sons of dogs about here ? ” At once

the man understood, and replied, "Oh yes! there are some; you will see them when you get to Huang-lan-so."

Even to the present time these independent Lo-lo are still plundering the Chinese, and carrying them away to be used as slaves. Two or three years ago a British photographer eluded the watchfulness of the Chinese and got into that region. He was murdered, and only one of his coolies, who had been left for dead, came back to tell the story.

The Hsi-fan, who are found in so many parts of Szechwan and Yunnan, are evidently, from a comparison of their language, a branch of the Lo-lo or No-su race. In Wuting, north of Yunnanfu, and on to the River of Golden Sand, these people are to be found, and all over northern Yunnan. North of Wuting they are known as the Li-su, the La-ka, and the Kang-i. These are all No-su, though by intermarriage with other races in various districts their dialects and their customs may be somewhat modified. Who the Man-tsï are, who are found in so many parts of Szechwan and Yunnan, we cannot say, as we never met any of them, but we should not be surprised to find they were allied to the No-su. Or are they akin to the Yao-ren mentioned above? The word *Man*

means "barbarian," and might be applied to any non-Chinese race. As we have mentioned in the first chapter, the Miao were once known as the Southern Man.

So much about the No-su race in general. There is much more to be said about them, but we are not able to say it. We shall now relate what we know of interest about the people of that race who are to be found around Chaotung and in the Weining district. The first No-su chieftain to arrive about Chaotung was Yen Tsang-fu. He was a very cruel tyrant, punishing offences in a most rigorous manner. It was a common practice with him to gouge out the eyes of those who disobeyed his commands, and no matter how nearly related to himself the offender might be, there was no mitigation of the punishment. These chieftains, or territorial magnates, are called *T'u-mu* by the Chinese and *T'u-si* in parts farther west. Their own designation for themselves is a term equivalent to the Chinese *Kuan yüen*, which means "magistrate" or "officer." These *T'u-mu*, or perhaps lairds would be the best term to use for them, have in many cases enriched themselves by claiming to be the owners of land occupied by weaker men, and by appropriating the estates of families which have become extinct.

Perhaps the saddest fact about the No-su is the rapidity with which they are dying out at the present time in the north-west of Kweichow and north-east of Yunnan. The unsanitary conditions in which they live—the water they drink is often drawn from stagnant pools fouled by sheep and cattle—and their riotous indulgence in whisky, opium, and other vices, sufficiently account for this. Such decadence of the race has given the strong an opportunity of enriching themselves at the expense of the weak, so that quarrelling and fighting about the division of land is always going on. They are burdened with the thought that their doom as a race is sealed. Some of them gather a little consolation from the coming of Christianity, and hope that it means the arrest of their decline. It may be, however, that the missionaries have arrived too late, for when deterioration of that sort sets in among any race it is difficult to arrest it.

When the Manchus came to China the No-su were practically independent, and the city of Chaotung did not then exist. The Manchus brought Yunnan and Kweichow under effective Imperial control. The campaign against the No-su of Chaotung and Weining was successful, and these were brought under Chinese rule.

The Chinese, however, did not interfere between the lairds and their tenants, and left things very much as they were. As long as the lairds pay taxes, recognise the sovereignty of China, and make no serious trouble, they are let alone. When the laird is a strong, just man, the present system works well; but when he is a cruel tyrant, as many of them are, holding practically the power of life and death over his retainers and tenants, cruel things are very often done in those regions.

It is seldom that the tenants of these lairds are engaged in litigation before the Chinese magistrates, as their landlords settle all disputes for them which they cannot settle among themselves. This is doubtless a very good thing for the tenants, even though the laird may often be unjust in his decisions. The lairds themselves, however, are constantly at law with one another in the Chinese courts, and this is an opportunity for the magistrates to enrich themselves. The lairds are generally represented in these actions by their Chinese agents. It is said that very few of them dare enter a Chinese city because of the many serious and even capital charges laid against them in the Yamens. If they did enter the city of their district, they might be apprehended, and in that case mercilessly squeezed.

Last year a laird was executed at Swei-ts'en in Kweichow, but he must have been a small one.

Thus there exists in north-western Kweichow and north-eastern Yunnan what is actually the feudal system. Many of the lairds own vast estates, as large as an English county, and all the people on the estate are their tenants. The lairds are all of them Black No-su, and the White No-su are their serfs or slaves. These lairds are nearly all related to one another, as they constantly intermarry for the sake of joining and enlarging their estates. A No-su heiress is always pestered and sometimes actually besieged by suitors. A laird always marries the daughter of some other laird, and as there is but a limited number of them, this constant intermarriage has doubtless contributed to the decadence of the race and to the frequency of lunacy among them. They may, and often do, have Chinese and Miao women as concubines.

The Miao tenants, who greatly outnumber the No-su tenants, are not slaves, but practically serfs. The soil is very poor, and any Miao, if he fancied a piece of unoccupied land, might build his hovel there and cultivate some of it. The lairds are glad to have them as tenants; the rent they pay is mostly in kind, and not by any means high. As a matter of fact, the tenants,

for the sake of mutual protection, group themselves in hamlets and villages. Besides the nominal rent they pay, the laird has the right to make levies on them on special occasions, such as funerals, weddings, and when he has litigation in the Chinese courts. Each of the tenants also owes the laird so many days' labour during the year with his cattle, and this he pays in cultivating the land which the laird actually farms, and in gathering his crops. When the landlord has a dispute with another laird, his tenants are expected to follow him to the field if it comes to fighting, and to defend his residence if it is attacked.

These tenants, No-su and Miao, are very poor, but, as far as I was able to judge, their condition is not intolerable. Certainly they appear to be better off than the peasantry were in France two hundred years ago, and than most of the peasantry are in Russia to-day. They live principally on maize, buckwheat, and oatmeal; their hovels are nearly always made of mud, and badly thatched with straw. Many families have a pony, and all of them two or three cows, a few pigs, half a dozen or a dozen sheep and goats, and some fowls. The oxen are used for ploughing. Like the Chinese, they never milk their cattle and goats, and never use milk, butter,

or cheese. This, we think, is a great pity as there is plenty of unoccupied land, such as it is, which they can use as pasturage for their cattle. The children drive the cattle and sheep out to pasture on the hill-sides early in the morning, and stay to mind them till the time for the morning meal, when they drive them home again. During the middle of the day the cattle are penned up in the hovel, and let out to pasture during the afternoon, and driven home again as it is getting dark. There is plenty of fuel about, and the tenants can go to the wood and bring home as much as they like. Moreover, there are no game laws.

There are wild beasts about, wolves, foxes, leopards, wild boars, and even tigers; and people, especially children, are not infrequently devoured by them. Some of the Miao are great hunters. They use spears, crossbows, and poisoned arrows. I think the poison they use is aconite. When they wound a leopard or tiger with their poisoned arrows, they allow the animal to get away, and later go after it. They generally find it dead or dying.

We have already mentioned Miao superstitions and legends, and here we shall only relate what we know of No-su religious beliefs and legends. These are the more difficult to learn

because so many of their ancient customs have fallen into disuse during their intercourse with the Chinese. Most of the lairds have Chinese teachers for their children, and many of them read Chinese. Some of them compete at the Chinese civil examinations, and a certain number of degrees are allotted to the No-su. All of them can speak Chinese.

After the ingathering of buckwheat, when the crop is stacked on the threshing floor and the work of threshing is about to begin, the simple formula "Thank you, *Je-so-mo*" is pronounced. *Je-so-mo* seems to be a spirit who controls the crops; whether good or evil is not easy to determine. *Mo* is a generic term for "sage" or "spirit." *Je-so* is so like the name *Je-su*, which the Chinese and Miao use for Jesus, that some of the No-su wished to use *Je-so* for the name of our Saviour; but to this the missionaries very wisely did not consent, as they did not know who, or what sort of a person, *Je-so-mo* was. *Je-so-mo* is not God, for when the No-su wish to speak of God they use the word *Se*, which means "Master" or "Lord." In the independent No-su territory, north of the Yangtze River in Szechwan, the term used for God is *Eh-nia*, and one No-su, who has had much intercourse with the independent No-su, asserts that

there are three names for God, each representing different functions, if not persons, in the God-head. These names are *Eh-nla*, *Keh-neh*, and *Um-p'a-ma*.

The No-su practise ancestor worship. We have already mentioned the *lo-lo*, or little hampers, in which they think they have the souls of their parents, and from which the Chinese have called them Lo-lo. At the ceremony of the consecration of these *lo-lo* an exorcist attends, and a slave is set apart for the purpose of attending to all the rites connected with this worship of the deceased person. For persons who are short-lived the ancestor *lo-lo* is placed in a crevice of the wall of some forsaken and ruined building. Every three years the *lo-lo* is changed, and the old one burned.

Hill-worship is another important feature of No-su religious life. Houses are built at the foot of a hill, and sacrifices are regularly offered on the hill-side in the fourth month of each year. The exorcist determines which is the most propitious day, and the laird with his people proceed to the appointed place. A limestone rock, with an old tree trunk near, is chosen as an altar, and a sheep and pig are brought forward by the laird. The exorcist, having adjusted his clothes, sits cross-legged before the altar, and

begins intoning his incantations in a low muttering voice. The victims are then slain, the blood poured beneath the altar, and a handful of rice and a lump of salt are placed beneath the stone. Some person then gathers a handful of green grass, and the exorcist having finished intoning, the altar is covered and all return to the house. The exorcist twists the grass into a rope which he hangs over the doorway of the house. Then out of a piece of willow a small arrow is made, a bow of corresponding size is cut out of a peach tree, and these are placed on the door-posts. Out of a piece of soft white wood the figure of a man is carved, and this, with two sticks placed crosswise, is fastened to the rope hanging over the doorway, with two other sticks one on each side. The exorcist proceeds with his incantations, muttering, "From now henceforth and for ever will the evil spirits keep away from this house."

Most of the No-su at the present time observe the New Year festival, at the same time and with the same ceremonies as the Chinese. Formerly this was not so, and even now in the remoter districts some of them observe New Year's Day as the first day of the tenth moon of the Chinese year. A pig and sheep are killed, cleaned, and hung up in the house for three days. On the

first day of the New Year they are taken down, cut up, and cooked. The family sit on buckwheat straw in the middle of the chief room of the house. The head of the house invites the others to drink whisky, and the feasting begins. Presently one will start singing, and all join in the song :

“How firm is this house of mine! throughout the year the hearth fire has not ceased to burn. My food corn is abundant; I have silver and also cash. My cattle have increased to herds, my horses and mules have all white foreheads, *K'o k'o ha ha ha ha k'o k'o*. My sons are filial, my wife is virtuous. In the midst of flesh and whisky we sleep. Our happiness reaches unto heaven. Truly glorious is this glad New Year.”

Some of the No-su, but not all of them, have a legend of the Creation, but all of them have a legend of the Flood. They manifestly trace their genealogy from Noah. They say a certain man had three sons. He received warning that a flood was to come upon the earth, and the family discussed how they should save themselves when this calamity came upon them. One suggested an iron cupboard, another a stone one, but the suggestion of the third that they should make a cupboard of wood and store it with food was acted upon. Thus the

family was saved ; but they say nothing about animals.

The Miao of that region say that the land was all divided among the three sons of Noah, who were the ancestors of the Miao, Chinese, and No-su. The Miao are the descendants of the eldest son. Unfortunately when the land was divided, they only used straw ropes for boundaries, while the No-su used stones. A fire occurred which burnt up their boundary ropes, but left the No-su stones uninjured. Thus they lost their land !

In the olden times the No-su did not beg for and betroth a wife as they do now, but obtained their wives by main force. At the present time, while milder methods prevail, there are still survivals of the ancient custom. As a rule, the betrothal now takes place very early, sometimes in infancy, and at the ceremony a fowl is killed, each party taking a rib of it. When the young people come to marriageable age, the final negotiations have to be concluded. These are purposely prolonged until the bridegroom, growing angry, gathers his friends and makes an attack on the maiden's home. Arming themselves with cudgels, and covering their heads and shoulders with their felt cloaks, they approach secretly and then rush towards the

house. Strenuous efforts are made by the occupants to prevent their entering, and weighty blows are exchanged. When the attacking party has succeeded in gaining an entrance, peace is proclaimed, and whisky with large chunks of flesh are provided for their entertainment. Occasionally during these fights the maiden's home is quite dismantled. The negotiations being concluded, preparations are made for escorting the bride to her new home. Being heavily veiled, she is supported on horseback by her brothers, while her near relatives, all fully armed, attend her. On arriving at the bridegroom's house there is a scuffle. The veil is snatched from the bride's face by her kinsmen, who do their utmost to throw it on the roof, to signify that she will rule over the occupants when she enters. The bridegroom's people, on the contrary, do all they can to trample it down on the doorstep as an indication of the rigour with which the newcomer will be subjected to the ruling of the head of the house. Much blood is sometimes shed, and people are often seriously injured in these skirmishes.

The bride remains for three days in a temporary shelter before she is admitted into the house. A girl, having left her parents' home to become a wife, waits many years before she pays a return

visit. Anciently the shortest period was three years, but some allow ten or more years to elapse before the first visit home is paid. Two or three years are then often spent with the parents.

Like the Miao, and other races of China, the No-su live in great fear of demons. They understand hardly anything about medicine, and so exorcists are in constant demand. What we have said of the Miao and their superstitions in reference to demons might be repeated almost word for word about the No-su. When it is known that disease has visited a neighbour's house, a pole seven feet long is erected in a conspicuous place in a thicket some distance from the house of any one who wishes to be safe. On the pole an old ploughshare is fixed, and it is supposed that when the spirit who controls the disease sees the ploughshare he will retire to a distance from these homesteads.

There is a fever called *No-ma-tsi* which works great havoc among the No-su every year. No person will stay by the sick-bed to nurse the unfortunate patient. Food and water are placed by the bedside, the sick one is covered with a quilt and left at the mercy of the disease. Since the patient will perspire as the fever progresses, heavy stones are placed upon the quilt that it may not be thrown off and the patient take

cold. Many an unfortunate sufferer has through this strange practice died from suffocation. After a time the relatives return to see what course the disease has taken. This fever seems to yield to quinine, for several persons to whom quinine was given recovered. It is probably a malignant form of malarial fever, and what the Chinese in Kweichow call *men pai tsü*.

When a man dies, his kinsfolk, as soon as they receive the news, hold in their several homes a feast of mourning which they call *za*. A pig or sheep is sacrificed in the doorway, and it is supposed that intercourse is thus maintained between living persons and the spirit of the departed. The nearer kindred, on hearing of the death of a relative, take a fowl and strangle it, as the blood of it ought not to be shed. This fowl is cleaned and skewered, and the mourner then proceeds to the house where the deceased is lying, and sticks the fowl near the head of the corpse as an offering. The more distant relatives do not perform this rite, but each leads a sheep to the house of mourning, and a son of the deceased strikes each animal three times with a white wand, while the exorcist stands by and announces the sacrifice by naming the person who offers it.

Formerly the No-su burned their dead.

Some years ago a No-su youth said to Mr. Hicks, "The thought of our friends' bodies either turning to corruption or being eaten by wild beasts is distasteful to us, and therefore we burn our dead." The corpse is burned with wood, and during the cremation the mourners arrange themselves around the fire, chanting and dancing. The ashes are buried and the ground levelled. The custom is still observed by the No-su in the independent Lo-lo territory. The No-su in Weining and Chaotung districts have adopted burial as the mode of disposing of their dead, and to the Chinese burial customs have added some of their own.

On the day of the funeral the horse which the deceased used to ride is brought to the door and saddled by the exorcist. The command is then given to lead the horse to the grave. All the mourners follow, and, marching or dancing in intertwining circles, cross and recross the path of the horse until the poor creature, bewildered and frantic with fear, rushes and kicks in a wild endeavour to escape from the confusion. The whole company thereupon raise a great shout, and say: "The soul has come to ride the horse! The soul has come to ride the horse!" A contest then follows among the women of the deceased man's household for the possession of the horse,

which is henceforth regarded as of extreme value.

The Black No-su are not all of them territorial magnates, but we believe all the poorer ones farm their own land, and even these, as a rule, own a few slaves who do all the work for them. Some of the White No-su are free at the present time. The Black class assert that all the White were originally slaves, and that in the case of those who are now free, either they themselves or their parents escaped at some previous time from their masters.

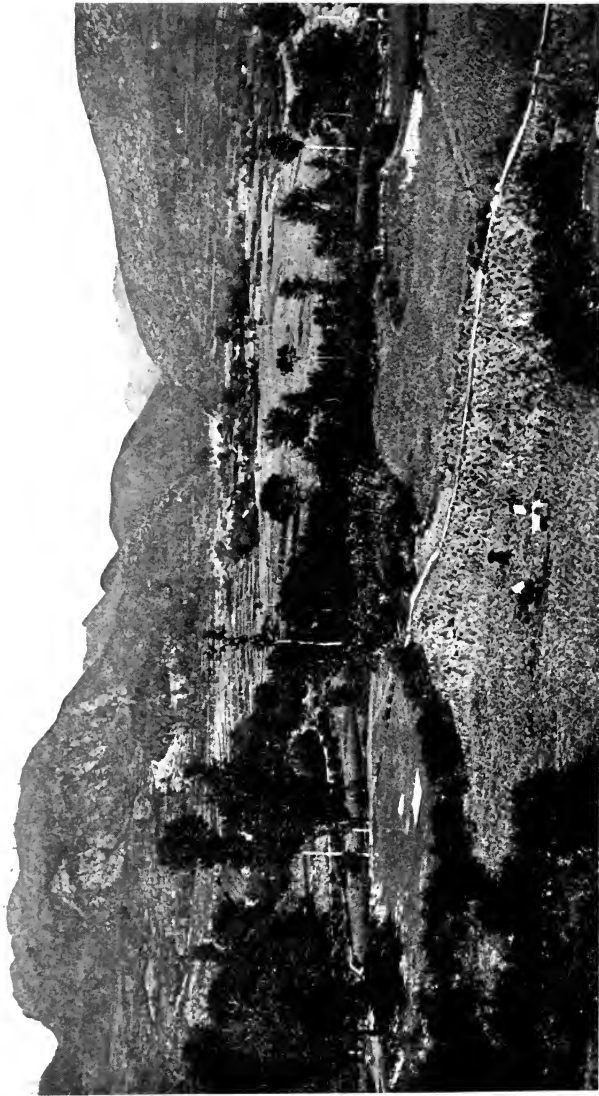
The masters of these unfortunate slaves have absolute control over them, and manage all their affairs. The girl slaves he marries to other men's male slaves. The lot of these unfortunate people is hard beyond description. Being looked upon as of little more value than the cattle they tend, the food given to them is often inferior to the corn with which the master's horse is fed. The cruel beatings and torturings they have endured have completely broken their spirit, and now they seem unable to exist apart from their masters. Very seldom do any of them try to escape, for no one will give them shelter, and the punishment awarded to a recaptured slave is so severe as to intimidate the most daring. These poor creatures are born in slavery, married

in slavery, and die in slavery. It is not uncommon to meet Chinese slaves, boys and girls, in No-su families. They have either been kidnapped and sold, or their parents, unable to nourish them, have bartered them in exchange for food. Their purchasers marry them to White No-su, and their lot is cast among the slave class. The heart of the missionary is wrung with anguish sometimes as he thinks what cruelty and wretchedness exist among the hills and valleys of that benighted district. Even there, however, light is beginning to shine, for some adherents of the Christian religion have changed their slaves into tenants, thus showing the way to the solution of this difficult problem.

PART II

PROTESTANT MISSIONARY WORK AMONG
THE NON-CHINESE RACES

“Another remarkable example of the influence of the Gospel is seen among the Miao tribes of West China. Communities that less than a decade ago were ignorant, degraded, and very immoral are now moral and Christian. One does not find examples of such transformations of communities as a result of the teaching of the Baghavat Gita or Ramayana, or of the entrance of the Koran. It is the working of powers that transcend human explanations, accompanying the proclamation of the story of Christ and His Cross, that accomplishes these wonders.”—*Report of Commission I., World Missionary Conference, 1910.*



A SCENE IN KWEICHOW.

The view is seen from the verandah of the New Mission House at Panghai.

CHAPTER VII

FIRE AND SWORD AT PANGHAI

Commencement of work among the Miao—Dictionaries and primers—Mr. and Mrs. Webb at Panghai—Opposition of Chinese—Mr. and Mrs. Webb return home—Mr. Bolton at Panghai—Dispute about market-place—Mr. Bolton leaves Panghai—Robbers burn Panghai—Murder of Mr. Fleming and P'an Sheo-shan—Purchase of land—Robbers loot Kai-li—Miao inquirers falsely accused—Investigations—Settlement of Kai-li troubles.

PROTESTANT missionary operations were commenced in the province of Kweichow in 1877, when Messrs. C. H. Judd and J. F. Broumton, of the China Inland Mission, travelled through Hunan to Kweiyang. General Mesny, of the Chinese Army, was at that time residing in Kweiyang, and with his aid premises were secured. Mr. Judd returned to Wuchang by way of Szechwan, leaving Mr. Broumton in charge of the newly opened Mission, who was then joined by Mr. R. J. Landale. It is not, however, our intention here to write the history of missionary work among the Chinese, but to tell the story,

as well as we can, of missionary effort, with its trials and encouragements, among the non-Chinese of the province, and chiefly of the work among the Miao tribes.

It was not till the year 1896 that definite efforts were made to reach and evangelise these people. Naturally the missionaries who first settled in Kweichow had as much and more than they could do to reach the Chinese immediately around them. In the year 1895 there were four stations open in the province, namely, Kweiyang, Anshunfu, Singyifu, and Tushan, and these were occupied by nineteen missionaries. At all these places the time of the missionaries was entirely given up to work among the Chinese, so that neither in the province of Kweichow, nor elsewhere in the west of China, were any special efforts made to evangelise the non-Chinese races.

It was in 1895, while in charge of the Mission station at Kweiyang, that I was asked to commence work among the tribes-people, to find out all I could about them, learn their language, and reduce it to writing. There were at that time in the Church at Kweiyang a man named P'an Sheo-shan and his wife, who were Miao but had lived in the city for many years and passed among the people generally as Chinese. I asked

this man if he would teach me his language, and found him not only willing to teach me, but anxious to assist in every way in preaching the Gospel to his own people.

With P'an Sheo-shan as teacher, the writer began the study of the Miao language and dialects. We had previously known something of the names by which the various tribes were known to the Chinese, but it was only after some study of their language that the great differences there are in their dialects became evident. My teacher belonged to the *Heh* or Black Miao, who are found in great numbers four days east of Kweiyang, and from that point east and south to the borders of Hunan and Kwangsi. After studying my teacher's dialect for about three months we went to Anshunfu, three days west of Kweiyang, where there are a great many *Hua* or Flowery Miao, and found their dialect so different that my teacher could not understand anything said by the Hua Miao. However, in consequence of this visit, Mr. James R. Adam, who was in charge of the station at Anshunfu, began to study the language of the Hua Miao. We also visited the Ya-ch'io Miao, four days south of Kweiyang, and found their dialect quite different to both Heh Miao and Hua Miao. The Hung-tsang Miao and other Miao in the

neighbourhood of Kweiyang also speak another dialect, and one which the Heh and Hua Miao do not understand.

By July 1896 such progress had been made in the study of the language of the Heh Miao that a primer was compiled for students of that dialect, also a commencement made with Miao-English and English-Miao dictionaries. We had also translated a catechism, some tracts, and several hymns. During this month Mr. and Mrs. F. B. Webb, who had recently come to Kweichow specially to work among the tribes, and who for some months had been studying the language of the Heh Miao in Kweichow, set out for the Heh Miao district. Earlier in the year, Mr. Webb had twice visited that part of the province and had engaged a Heh Miao man as servant. This man, together with P'an Sheo-shan, my teacher, accompanied Mr. and Mrs. Webb. For more than a month they wandered about, living in wretched inns and houses on the borders of the Miao district. It was a very trying experience for them, but at length they succeeded in renting, from a relation of their servant, half a house in the middle of a Miao village of about eighty families. It was not a large house, and the half of it they rented was merely a large, lofty, barn-

like room, all open on one side to the wind and rain.

At first, the Miao seemed friendly or indifferent, and the Chinese of the market village of Panghai, on the other side of the river half a mile away, uttered no protest. Before a fortnight passed, however, the Chinese began to raise objections, and suggested to Mr. and Mrs. Webb that they should leave. Panghai is in the Tsingpinghsien district, and the magistrate sent runners from that city to escort them out of the district; but they declined to leave. Thereupon the leading men of Panghai very carefully tried to impress on Mr. and Mrs. Webb that it was not safe for them to live among the Miao, who were people of bad manners and ungovernable tempers. As Mr. and Mrs. Webb thought otherwise, the Chinese began to say plainly that if the missionaries did not go they would pull down the house about their ears, and carry off all their things. At the same time they threatened the Miao man who had let half his house to them, that if he did not get rid of his objectionable tenants they would make it a serious matter for him, and the poor man was very much alarmed.

It was just at this time that the writer joined Mr. and Mrs. Webb at Panghai. The Chinese

were threatening, the landlord and his friends were in great fear, but the rest of the Miao were indifferent. We thought we might be driven away with more or less violence at any time, but we hoped and prayed that we might be allowed to remain. Some days passed quietly, and we began to think that the trouble was over, when, about ten days after my arrival, the storm gathered again and seemed about to burst over us. The Chinese headmen of Panghai and neighbourhood called upon us with the riff-raff of the village and the local robbers at their heels, to the number of about one hundred and fifty. They explained very elaborately that they personally had no objection to us, but the people were opposed to our remaining. They, the headmen, had done their best, but as a matter of fact if we did not go away, the people had decided to pull down our house and loot our things. Some of the rough fellows present, who had knives in their sleeves to emphasise what the headmen had stated, said, with appropriate gesticulation, "If you don't go away, we are going to beat you, pull down the house, and carry off your things."

When at length they had finished talking, we told them quietly that we were there by treaty right; we had our passports, the high provincial

authorities knew we were there, as did the local magistrate at Tsingpinghsien, and we intended to stay. They might pull down the house if they wished, but if they did it would be rebuilt. Finally, we said to the headmen: "Look here, Mr. Chang, Mr. Wang, Mr. Lui, etc., you are all at the bottom of this trouble. These people off the street would not have dared to come and speak to us as they have done if you did not support them. But mark this, this trouble has been threatening for some time, and the names of every one of you headmen have been sent to Kweiyang, so if anything should happen to us, you are the men who will have to answer for it. Even if you should kill us, it won't help you a bit, for your names and surnames are all known at Kweiyang."

This placed the matter in quite a different light, so they withdrew for a consultation. We were told afterwards that as soon as they were outside the house, the riff-raff and robbers wanted to start pulling down the house and plundering right away. "Only give the word," they said to the headmen, "and we shall do the work." "Quite so," replied the headmen; "it would be very nice for you to do the looting, but we are the men who would be asked about it." So they retired and sat down beneath a

spreading camphor tree, at the entrance of the village, to talk the matter over. Thence one by one they went away, each man to his own place, and we were left in peace.

We believe now that the headmen of the neighbourhood had been advised by the Tsing-pingsien magistrate to use every possible means to frighten us away, but on no account to proceed to actual violence. At the time, however, we did not know how matters stood or what would be the final result. For a few days there were rumours that they were coming to pull down the house, and rumours that they had engaged the local robbers to attack and rob us by night. As things were so threatening, we advised Mrs. Webb to return to Kweichow, and this she did. The writer stayed on with Mr. Webb for more than a fortnight, during which time things settled down, and no further trouble was feared. After my return to Kweiyang, Mrs. Webb joined her husband at Panghai, where they were allowed to remain without further molestation. Before the end of the year Mr. Chang, the headman among the Chinese who was most bitterly opposed to us, went up to Tsingpinghsien and, being taken suddenly ill, died in the Yamen. A number of his satellites, the men who wanted to do the looting, robbed a merchant

who was buying skins in the neighbourhood, and as he happened to be a man of sufficient influence to bring the case before the magistrate, these gentry relieved the countryside of their presence.

Meanwhile the part of the house rented was repaired, as it certainly was a very unsuitable place for any lady to live in. After the Webbs had taken possession, there was so much difficulty in buying wood and hiring carpenters that it was at least two months before the upper part was floored, open spaces panelled, windows put in, and other repairs finished. These improvements were completed about the time Mrs. Webb returned to Panghai. At the end of the year the other half of the house was secured and made fit for decent habitation.

Many of the Miao who at first had been timid and undecided about the strangers in their midst gradually became more friendly. Living among them, in a house that was open to them all day long, Mr. and Mrs. Webb soon gained their confidence. Mr. Webb also gained a great reputation among them as a doctor by his successful treatment of what appeared to them dangerous and fatal wounds. His treatment was very simple, for he merely washed the wounds every day and bandaged them with

antiseptic dressings. The results, however, were quite satisfactory, and so astonishing to them, that many of the Chinese, as well as the Miao, came to him for relief, even from places two or three days distant. Among those who came were some who were deaf and dumb, and some who were born blind. Of those who came many were relieved; for others Mr. Webb could do nothing, and for some of them all the doctors in the world could have done nothing. But if Mr. Webb did so much, how much more might a thoroughly trained medical man have accomplished! There is no more effective missionary, especially for pioneer work, than a medical missionary, but thus far in the work among the tribes we have not had the help of a medical man. Will not one offer for such a work as this?

Side by side with the ministering to the sick and maimed went on the teaching and preaching of the Gospel. Many of the Miao can speak Chinese, especially those who live near a Chinese market town or village, so Mr. Webb preached to them in Chinese, and Mr. P'an, as native helper, preached in Miao. There were morning and evening services—the latter often well attended—in the Mission-house every day, and three services on Sunday. All the neighbouring markets, which the Miao attend in great numbers,

were visited again and again, and, invited by his patients, Mr. Webb frequently visited the surrounding villages. Their musical festivals, which in that region are held twice a year and at which thousands of them assemble, were visited, and much preaching was done among the visitors, some of whom came from a great distance. When these festivals were held near Panghai, hundreds of the people visited the Mission-house, and these were busy times for the missionaries.

Thus the first station was opened among these hitherto neglected tribes, and the work of evangelising them commenced. But after Mrs. Webb's return to Panghai, she was constantly down with ague and malarial fever. At length, in June 1897, her case was so critical that she and Mr. Webb took a boat at Panghai, and passed through Hunan to Hankow, and thence to Shanghai. Mrs. Webb, *née* Van Lear, is a Virginian, and as her health at Shanghai was still unsatisfactory, she went home on furlough accompanied by Mr. Webb.

Immediately after the departure of Mr. and Mrs. Webb, Mr. H. E. Bolton, who till then had been working among the Chinese, took charge of the Mission station at Panghai. Both Chinese and Miao seemed friendly, and the good work

went on. Mr. P'an was still at Panghai, and with his help the services were maintained, the markets attended, and more villages visited. Mr. Bolton opened a school in which the boys were taught to read Chinese from Christian books, and also to write. Some of them were also taught to read in their own language romanised, from a primer specially printed to teach the Heh Miao to read and write in their own tongue. It is worthy of remark, however, that the parents of the scholars were much more anxious that their children should be able to read and write Chinese than their own language. There were about twenty scholars in the school, most of them from other villages, who lived in the Mission-house, but brought and cooked their own food. Mr. Bolton preferred to have boys from other villages to live in the house instead of boys from the village in which the school was opened, as the latter were constantly detained at home for any trivial cause. Besides, by admitting boys from other villages he made friends with their parents, and was able to visit them and gain a hearing for the Gospel in new places.

About this time a dispute arose between the Chinese of Panghai and the Miao as to where the market should be held, a matter in which



A BLACK MIAO FESTIVAL HELD ON THE RIVER SHORE AT PANGHAL.

the missionaries were in no way concerned, but which resulted in the murder of Mr. W. S. Fleming and P'an Sheo-shan the native helper. Markets in that district are held once every six days, and the market-place in that neighbourhood was the village of Panghai. There was a tax of a teacupful of rice for every bushel of rice sold on the market, which went to the village temple; there were also light taxes on nearly all the produce sold, which went to the headmen; and people on the street received a small rent for allowing vendors to open stalls in front of their houses. On the other side of the river was a level stretch of wide pebbly shore in every way suitable for a market-place, and to avoid the impositions of the Chinese, the Miao suggested that the market should be held there. Naturally the Chinese opposed this suggestion. The Miao, however, boycotted the Panghai village, and as seven-eighths of the people who attended the market were Miao, the market was held on the shore.

The Chinese at length appealed to the Tsingpinghsien magistrate, who came down to investigate and settle the matter. His decision was soon manifest, for he sent his runners across the river to burn the few booths that had been erected there. There were not more than half a

dozen of them, bare poles supporting a roof of straw, and ten dollars would have more than covered the cost of them all. This was in the spring of 1898. We were in the Miao village at the time, and saw the booths burning. The Miao of all the region round about were enraged, threatened to have their revenge, and bided their time.

Meanwhile, ever since Mr. Webb had commenced work among the Miao, most of my time was given to learning the language of the Chungchia. We also rented part of a house in Swei-ngan-pa, five miles from Kweiyang. Many other villages were visited and schools opened in three of them. By opening schools in the villages we gain a footing in them, and are able to stay there overnight. During the day nearly all the men, and many of the women, are either away from home working in the field, or carrying and selling their produce in the city. But at night they are at home and at leisure, and many an evening was spent among them, preaching the Gospel to them and teaching the children to sing hymns. The work among them, however, has not been very encouraging thus far. They all seem utterly indifferent to things spiritual. Many of them would profess themselves Christian if only assistance were given them in their law

cases in the Chinese courts. Such requests are, of course, emphatically refused. A few of them pretended an interest in the Gospel and applied for baptism, but it was found in course of time that their thoughts were of the earth, earthy, and baptism was refused. Only three of them have been baptized, and these are by no means satisfactory.

In July 1898 my wife and I left Kweichow for the coast, and were delayed there by translation work till the beginning of the following year when furlough was taken. All through the summer of 1898 Mr. Bolton remained at Panghai. Things were very unsettled in all that district, and there were many disquieting rumours about. The local robber bands were much more numerous and bolder than usual, plundering Chinese and Miao impartially, and both Chinese and Miao were in a state of panic. Early in October Mr. Bolton, who needed a change, started for Kweiyang, and on the way met Mr. W. S. Fleming, who was itinerating among the Chinese. It was arranged between them that, during the absence of Mr. Bolton, Mr. Fleming would make Panghai his headquarters, and thither he proceeded. From thence Mr. Fleming, accompanied by Mr. P'an, travelled and preached among the Chinese for three weeks, visiting Chenyüan, the

largest city in that part of the province, and the river port through which passes most of the trade in the province to and from Hunan, Hupeh, and the coast. This was at the time of the *coup d'etat*, when the people all over China were excited by the virtual deposition of the Emperor, and the return of the Empress Dowager to power. This was looked upon everywhere as a triumph for the anti-foreign party, and threatenings against foreigners and missionaries were heard in many places. While travelling about, Mr. Fleming had some very trying experiences, and his life was threatened on more than one occasion.

On his return to the Mission station, he learned that a few days previously the disaffected Miao and some Miao robber bands had seized and looted Panghai. Either designedly or inadvertently the place had been set on fire, and the whole village, containing two or three hundred houses, Chinese and Miao, had been burned to the ground. The countryside for many miles around was now thoroughly alarmed; many of the Chinese fled to the cities, while the peaceable Miao had retired to distant and more inaccessible places. Only three men remained in the Miao village, and these merely stayed as an outpost to see what the robbers

would do next, and how the Chinese soldiers would behave when they came upon the scene. The teacher of the boys' school, P'an Si-yin, the only convert who had been baptized, had remained in charge of the station. Mrs. P'an, the wife of the native evangelist, had removed to her mother's village, taking her two children with her, and P'an Sheo-shan found his home deserted. A day or two after Mr. Fleming's return, a military officer with a few soldiers arrived and took up their quarters in the village. These were even more threatening to Mr. Fleming than the robbers, and so he decided to return to Kweiyang.

Mr. Fleming left for Kweiyang on 4th November, accompanied by P'an Sheo-shan the native helper, P'an Si-yin the school teacher, and a coolie carrying his luggage. After going about fifteen miles, they reached the market town of Chung-ngan-kiang, on the high-road from Hunan to Kweiyang and Yunnan. The people of this place all knew it had been decided to kill the foreigner, and no one would sell them rice to eat. They succeeded, however, in buying some vermicelli, and while they were eating it, the man who killed Mr. Fleming was sharpening his knife. Passing through the town they crossed the river on a large pontoon-like ferry-

boat, which is pulled across the stream along a strong bamboo cable stretched from bank to bank. The three men who had been deputed by the headmen of Chung-ngan-kiang to do the deed crossed on the ferry-boat at the same time, one of them carrying a long cavalry sword, though this would not excite particular notice, as many of the natives travel armed in Kweichow even at ordinary times. From the ferry the road runs along the side of the river for about two hundred yards, and then bending to the left leads up the hill.

As the party stepped off the ferry-boat and went along the road, the people of the town streamed out along a road on the town side of the river to see the devoted foreigner done to death. The coolie went first carrying the luggage, then Mr. Fleming riding a mule; after him went P'an Sī-yin followed by P'an Sheo-shan. The murderers, whom Mr. Fleming and those with him regarded as ordinary travellers, followed close behind. Just as they reached the bend where the road began to lead up the hill, the man with the cavalry sword came behind the unsuspecting P'an Sheo-shan and struck him down, killing him almost instantly. He uttered a cry, and Mr. Fleming, turning round, saw what had happened. He was unarmed,

but dismounted at once, and, going to P'an Sheo-shan's assistance, was set upon by the other two. The coolie, hearing P'an Sheo-shan's cry, dropped his load, and ran along the road up the hill; and P'an Si-yin, seeing Mr. Fleming attacked by armed men, fled up the hill to the left of the high-road where there was no path.

Mr. Fleming struggled for some time with his assailants, but was finally done to death with many wounds. Having despatched Mr. Fleming, the men pursued P'an Si-yin up the hill for some distance, and then gave up the chase. Thus died W. S. Fleming, a native of Broughty Ferry, near Dundee, Scotland, and P'an Sheo-shan, the first Miao convert from among the Miao of Kweichow Province, in the service of Him who said, "Whosoever shall lose his life for My sake shall find it."

P'an Si-yin, having escaped, worked round and reached the village where P'an Sheo-shan's wife was staying, who at once gave him money and found guides to lead him to Kweiyang by unfrequented paths, that he might carry the sad news to the missionaries at Kweiyang. The murders were committed just on the Hwangping side of the border of that district and Tsingpinghsien district, rather more than four stages from Kweiyang. Four days after the event, one of

the officials in Kweiyang called on Mr. Windsor, who was residing in that city, and in a casual way during their conversation asked him if all the missionaries in the province were safe and undisturbed. This was doubtless to find out if Mr. Windsor had heard anything about the murders; and Mr. Windsor, who had heard nothing, assured him that all were safe, and that there was no trouble anywhere.

Four days later, when P'an Sī-yin arrived, Mr. Windsor understood the reason of that visit and why he was asked those questions. Immediately he had an interview with the Prefect of Kweiyang, and Mr. Adam of Anshunfu, who was providentially in Kweiyang at the time, at once set off for Chung-ngan-kiang, with a native preacher and an official escort, to recover and bury the bodies of the two martyrs. When they arrived at the scene of the murders, they found the bodies had been put in two cheap coffins and left unburied by the roadside. The bodies were, with as little delay as possible, put into decent coffins and conveyed to Panghai.

After killing Mr. Fleming and P'an Sheo-shan, some of the Chung-ngan-kiang men went off at once to Panghai, and, assisted by the soldiers there, thoroughly looted the Mission-house. Everything in the place was carried off or

destroyed. While at Chung-ngan-kiang, Mr. Adam learned that the murders had been deliberately planned and carried out. The country round about Panghai was overrun with robbers, who since the burning of Panghai were called rebels, and in case of inquiry the headmen had thought to lay the blame on them, or if this contention should be disproved, as the anti-foreign party were in power, they might still hope to escape all punishment for the crime.

Some of the people of Chung-ngan-kiang, however, were already sorry for what had been done. One man said to Mr. Adam: "They were all saying that the foreigner was importing arms and ammunition among the Miao, but when they searched his luggage, and ransacked his house, they found no arms, nothing but good books; he was certainly a good man and it was a mistake to kill him."

In course of time Mr. Litton, the British Consul from Chungking, appeared on the scene, and an investigation was held. As the result of this two of the actual murderers were condemned to death; the local officials, civil and military, were degraded; and the resident graduates of Chung-ngan-kiang were deprived of their degrees. It will be understood that this was the

result of Chinese criminal procedure, stimulated undoubtedly by the presence of the Consul and the representations of the British Minister at Peking, but not as the result of any claims on the part of the China Inland Mission. The two men condemned were executed on the 26th of January 1899.

In the month of February Mr. Adam returned to Panghai. The Mission-house there was only rented, and he was able to buy a piece of land on which more suitable premises were subsequently erected. On 22nd February the remains of Mr. Fleming and Mr. P'an were buried in a plot of ground given by the Chinese officials for that purpose. Several tens of Miao inquirers were present on the occasion, and gave Mr. Adam much help. During that visit he travelled for several days among the Miao, and everywhere received a warm welcome. He was much impressed with the fact that among these people there was a wide and open door for the preaching of the Gospel. He left P'an Si-yin, a recent convert and the only baptized man among the Miao, in charge of the Mission-house.

Early in 1899 Mr. Bolton, whose health was thoroughly broken down, returned to England. Mr. B. Curtis Waters and Mr. G. E. Betts from time to time visited Panghai and evangelised

among the Miao, but there was no resident missionary. The following year, 1900, was the terrible Boxer year, when all the missionaries were ordered from the interior to the coast. As is well known, it was a year of persecution and unspeakable suffering, both for the missionaries and their converts, in many parts of China, and although Kweichow was outside the direct influence of the Boxers, the Miao inquirers around Panghai suffered terribly.

The harvest of 1900 in that part of Kweichow was bad, and the price of rice and other food-stuffs went up considerably. In consequence of this, the number of local robbers increased, and these went all over the district stealing rice and other things that came in their way. On the night of 14th November about two hundred of these robbers attacked Kai-li, a sub-district city of three or four hundred families, seventeen miles from Tsingpinghsien, the district city, and twenty miles from Panghai. They killed a captain and a corporal, wounded Wang the sub-district magistrate and one of his secretaries, set fire to the houses, of which more than one hundred were burned down, and, loaded with booty, made off in the morning towards the Lui-kung Mountains in the Tankiang district, whence they had come. On the

way to the Lui-kung Mountains they passed Sang-lang, a hamlet of about eighty Chinese and Miao families, eight miles from Kai-li, and compelled the people of that place to give them breakfast. In that hamlet were thirty-four Miao families that professed themselves Christians.

When the news of this outrage reached the provincial capital, the officials there made the most of it, for the sake of the promotion they might get for putting down a dangerous rebellion. The official reports made out that there were about four hundred rebels, that above one hundred and fifty people had been killed or burned to death, and that twenty-nine of the rebels had been killed in the fighting.¹ They also reported that three contingents of troops had taken up strategic positions surrounding the rebels and cutting off their retreat, two of which contingents were pure inventions. As a matter of fact, as soon as the robbers had carried off their booty from Kai-li and passed Sang-lang, most of them dispersed, and there was no fighting except at Lui-kung-shan, where some of them were captured. All the soldiers had to do

¹ After personally visiting the place and making inquiries on the spot, we doubt if a score of the people were injured, and certainly nothing like twenty-nine of the robbers were killed or wounded.—S. R. C.

when they arrived was to hunt the robbers and execute those they caught.

The local headmen, mostly Miao, took advantage of the occasion to accuse the Miao Christians of looting Kai-li. The Christians of Sang-lang, where the robbers had compelled the villagers, Chinese, Miao, Christian and non-Christian, to provide breakfast for them, were specially denounced as rebel leaders. There and then, every man that had professed himself a Christian, or was supposed to be a Christian, was summoned to appear before the magistrates.

When the higher Chinese officials appeared and interrogated the accused, the officials were completely in the hands of the Miao headmen, who acted as accusers and interpreters. Not one in four of the accused could understand the magistrates, nor could the magistrates understand the accused. But in cases of rebellion, or alleged rebellion, Chinese magistrates and military officers are not very particular. There had been rebellion; it was necessary that rebels and rebel chiefs should be caught and executed, so they condemned those whom the local headmen brought before them. As a result of this, eight men from Sang-lang, and twenty-four from other villages who were supposed to be Christians

from the fact that they had attended services at Panghai, were put to death, some of them after they had been cruelly tortured for days in order that they might confess themselves to be rebel leaders.¹ Others were allowed to pay a ransom for their lives of forty, fifty, and sixty taels. Others, simply accused of being Christians, were compelled to sign a paper renouncing Christianity, and made to pay four taels for the renunciation. Besides this, all who were supposed to be Christians, or who had at any time visited the Mission-house at Panghai, had their houses plundered by the local headmen and their followers, and their cattle and farming implements carried off. These also were made to sign a paper promising to renounce Christianity, and had to pay for the renunciation.

It ought to be mentioned here that not one of these people who were executed or plundered were baptized Christians; some of them were not Christians in any sense of the word. The men of Sang-lang, and a few of the others, had been recognised as inquirers; the others had some of them attended the services now and

¹ In China, confession of a crime is necessary before execution. If this is not readily obtained, torture is resorted to until the poor victim, guilty or innocent, says what is desired.

then at Panghai, and, it may be, had professed themselves Christians. Some of them were accused and executed as Christians because Mr. Litton, the British Consul, had taken a meal, or put up, in their houses while passing through that district. Some of the actual robbers were also caught and executed, and among these Li Shio-kaio, the leader of them, who was put to death by the slow process.

When Mr. Adam and the writer reached Chungking early in June (1901), on our way back to Kweiyang and Anshunfu, we found that P'an Si-yin, the Miao teacher who had been left in charge at Panghai when the missionaries left the province, had arrived at that city and laid the case of the persecuted Miao before the British Consul, Mr. Wilton. Mr. Wilton had also received a dispatch from the new Governor of the province stating that the Christian Miao had attacked Kai-li, killed two military officers, wounded the civil magistrate and his secretary, etc., etc. This, of course, was a very serious charge to bring against Christians and inferentially against missionaries and missionary work. Mr. Wilton had his hands full with difficulties in the Szechwan Province, and he suggested that Mr. Adam and the writer should go to Kai-li and investigate the charges brought

against the converts, and report to him and the Governor. It was also arranged that the Governor would depute a civil officer to assist us in our investigation and report independently to the Governor. We agreed to the suggestion, and proceeded to Kweiyang.

Accompanied by Ch'i Ting-hsien, the official deputed by the Governor to assist in the investigations, we left Kweiyang on 5th July, and reached Kai-li five days later. It was a heart-rending experience to visit those bereaved and devastated homes, and to hear the sound of weeping as they told the story of their dear ones, first tortured in prison and then beheaded on the market-place. One man had suffered so much at the hands of his persecutors that he actually died on the execution ground, and his corpse was beheaded. There were women weeping aloud for their fathers, husbands, brothers, and sons, who had been cruelly done to death. Truly our Saviour came not to send peace on earth, but a sword.

But to make a long and sorrowful story short, the facts of the case were found to be as they have already been stated. Not a single Christian or inquirer was among the men who set fire to Kai-li and looted it. No Christian was among the robbers killed or taken later at

Lui-kung-shan, nor were any of them found with arms or any of the plunder of Kai-li in their possession. They had been summoned, after the affair, to appear before the Chinese magistrates, and in answer to the summons, all of them appeared before the magistrate, where some of them were denounced by the local headmen, detained and ill-used in prison for a time, and finally executed as rebels. The others were all of them plundered and compelled to pay money for their lives. Mr. Adam and the writer drew up a report, to the above effect, for the Consul and also for the Governor. Mr. Ch'i, the officer deputed to assist, also reported to the Governor the results of his investigation, which agreed with our own. .

Governor Chen was, we think, a man who wished to act justly. The trouble at Kai-li had taken place before he entered the province ; he was in no way responsible for it, and could afford to be impartial. But he was not convinced by our report, and by the report of Mr. Ch'i, that all the Miao Christians were absolutely innocent of any participation in the attack on Kai-li, and secretly sent another officer to make another investigation and report. We never knew who that man was, but his report was substantially the same as ours, the only differ-

ence being that he stated some of the Miao had overestimated their losses. This is quite possible.

But how was the affair to be settled? It was explained to us that the Governor was convinced that the Christians had no hand in attacking Kai-li, but that if we demanded satisfaction for the death of thirty-two innocent people, they would be compelled to maintain that those men were guilty, for if they did otherwise, the Chinese magistrates, some of them of high rank, who had been deceived by the Miao headmen, and were responsible for this miscarriage of justice, would necessarily have to be degraded. If, however, we would not demand satisfaction for the thirty-two men executed, they were quite prepared to admit that the Christians had not been among the rebels, and would indemnify them for their pecuniary losses.

As Christian missionaries, we had no desire to demand satisfaction for any man's death, but we did certainly wish that the Christians who were altogether innocent should be cleared of the grave charge of killing and robbing at Kai-li. So we told them that we made no demand for the punishment of any one, and if they would put out a proclamation exonerating the Christians from all participation in the Kai-li



THE NEW MISSION HOUSE AT PANGHAL, WORTH ABOUT £50 STERLING.

Mrs. Powell with Saima Crofts and Miss Campbell are standing on the verandah.

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affair, and indemnify them for their pecuniary losses, we should be satisfied. We also suggested that those headmen who had so wickedly abused their positions should be removed from their offices as Justices of the Peace. And that was how the matter was settled. The Governor and local magistrate put out proclamations declaring that the Christians took no part in the attack on Kai-li; the headmen who had wrongly denounced them were named and removed from their positions; and the families who had been squeezed and plundered were partly indemnified.

As we have mentioned above, Mr. Bolton, who had been in charge at Panghai, returned home in consequence of ill-health. After his departure Panghai was without a resident missionary. For three years after the Kai-li affair the writer frequently visited Panghai and the Miao villages. There was still some ill-will on the part of some of the Miao against the Christians and those who attended the services. The unfriendly Miao and some of the Chinese were constantly circulating rumours that at a certain date all the Christians were to be put to death, and in consequence of their recent experiences the few Christians were constantly in a state of great fear. The Chinese magistrate at Tsing-

pinghsien, however, when these rumours became very threatening, would send out his runners to calm and warn the people. We sometimes knew who were to blame for these malicious reports, and the magistrate would press us to give their names, but we never did so, as their punishment might have been too severe. But we would call on them, and warn them that if they did not stop circulating wicked stories they would be denounced.

In June 1904 Mr. C. Chenery settled in Panghai. He was eminently fitted for that work, and soon won the affection of converts and inquirers. He was also liked and respected by the Chinese of the neighbourhood. But on the morning of 18th April 1905, while travelling from Kai-li to Panghai by boat, he fell into the river and was drowned. He was buried at Panghai beside Mr. Fleming and P'an Sheo-shan. Later on in the same year Mr. R. Williams, after his return to China, took charge of Panghai and built a new Mission-house there. Till that time the Mission-house had been the one rented by Mr. Webb in 1896. In 1907 Mr. Williams's health broke down, and he removed first to Yunnan and then to the coast. Mr. R. Powell, after his return from Australia, went to Panghai with Mrs. Powell



THE BOAT OUT OF WHICH MR. CHENERY FELL, AND THE SPOT
WHERE HE WAS DROWNED.

The locality is on the river below Kai-li.

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in January 1909. Later in the year Miss A. Campbell, also from Australia, joined them, and these are now at work among the Heh Miao at Panghai and in the villages of that district.

CHAPTER VIII

A MASS MOVEMENT AMONG THE FLOWERY MIAO

Anshunfu—Beginnings of work among Hua Miao—The Boxer year—Persecution—Missionary work recommenced—Tenten—Heo-er-kuan—A bonfire—Burning of opium pipes, etc.—The Ta-hua Miao—Lan-lung-chiao—Weining—Miao visit Anshunfu—Miao go to Chaotung—More persecution—Movement around Ko-pu—Mr. Adam visits Ko-pu—First baptisms at Ko-pu—Magic-lantern.

THE city of Anshunfu is three days south-west of Kweiyang, on the way to Yunnan. All around the city, even within a mile or two of the walls, are Hua Miao villages, and the market-place on market-days and the streets of the city are crowded with various sorts of Miao and Chung-chia in the different costumes of their tribe. Two days to the north begin the estates and residences of the large No-su landholders, which stretch away as far as Chaotung, Yunnan, one hundred and fifty miles distant as the crow flies.

Anshunfu was opened as a Mission station in 1888 by Messrs. Windsor and Adam. Mr.

Windsor returned to Kweiyang, leaving Mr. Adam in charge, who, after being once driven away, was allowed to return and settle down in peace. While working and preaching among the Chinese, Mr. Adam was frequently brought in contact with the Miao. By giving them quinine and other simple remedies for ague and malarial fever, etc., he gained their confidence and affection, so that on market-days, when they visited the city, some of them would come to the Mission-house for medicine, and some to sit and talk with the missionary. During 1895 Mr. Adam began to visit their villages and learn their language. Some of them were rather afraid, not of Mr. Adam, but of what the Chinese might say if they showed themselves friendly to a foreigner and received him in their houses.

When Mr. Adam returned home on furlough in 1895, there was at that time a church formed in Anshunfu of about 28 Chinese Christians, and some of the Miao, if not very definitely interested in the Gospel, were friendly to Mr. Adam and had confidence in him. By this time work had been commenced among the Heh Miao at Panghai, and when Mr. Adam consulted with Mr. Hudson Taylor about the Miao in his district, and mentioned that so

much of his time was taken up with work among the Chinese, Mr. Taylor said, "Go on, dear brother, and do the best you can for both."

On his return to China, Mr. Adam took with him a magic-lantern and scenes from the life of our Lord. At once he recommenced his visits to the Miao villages around Anshunfu, taking his lantern with him. It proved an un-failing attraction, and the Miao came from all the villages around to see it, and thus heard the story of the life and death of our Lord. As the magic-lantern could only be shown at night, and some of the villages were many miles away, Mr. Adam had often to spend the night in their unsavoury hovels. But this gave increased opportunities for preaching to them, and, sitting around the smoking wood fire, he would talk with them about the Gospel far into the night, and at the same time teach them to sing Christian hymns in their own language. During the year 1898 candidates for baptism were enrolled and gathered into classes. The following year the first Miao chapel was built, in a village two miles from Anshunfu, and a boys' school opened. At the beginning of 1900 a few of them had been baptized, and crowds of them were coming to the missionary for instruction from two hundred and fifty hamlets

and villages of the Hua Miao and Shui-hsi Miao.

The year 1900 was the Boxer year, and marks an epoch in the history of China and in the history of Missionary work all over China. At the end of June of that year the Acting Governor of Kweichow received by telegraph the Empress Dowager's Edict, ordering all foreigners in the province to be put to death. Just about a month before, the Governor Wang, a very pronounced anti-foreign man, had died. If he had been still living, it is almost certain, humanly speaking, that the Edict would have been at once obeyed. As it providentially happened, the Provincial Treasurer, a more liberal and humane man, was Acting Governor, and when the telegram was delivered to him, he was in doubt as to what to do about it. Meanwhile, the other high provincial officers heard that an important edict had arrived, and three of them called upon him, at the same time, to inquire about it. The Acting Governor produced the telegram and read it. There was silence for a while, and then one of the three (our informant would give us no names) said, "It is the order of our Sovereign, and we ought to obey it." Again there was silence for a while, and then another of the three said, "But there will be

the foreign Powers to reckon with afterwards." Not another word was said, nothing further was suggested, nothing decided, and the three visitors retired. While the Acting Governor was still hesitating, the contents of the telegram leaked out, and it was openly said on the streets of Kweiyang and Anshunfu that all foreigners were to be killed. Just then the Acting Governor received a joint telegram from the viceroys¹ Liu Ch'uan-i and Chang Chih-tung, asking him to join with them in disobeying the Edict of the Empress Dowager and in protecting foreigners, and he decided to do so. Shortly after came a telegram from the Consul ordering all foreigners to retire to the coast. The Acting Governor provided escorts, and in due time the missionaries reached Shanghai.

During the absence of the missionaries, a military officer and a headman went all over the district around Anshunfu saying that all the missionaries were killed, and that all who remained Christians would be put to death. The poor simple folk were terrified. They had only recently begun to learn the Gospel; very few of them had been baptized, so most of them gave up all profession of Christianity.

¹ The viceroys of the Yangtze Valley Provinces—the Hu-Kwang and Liang-Kiang viceroys.

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FOUR SHI-CI-HSI (WEST OF THE WATER) MIAO WOMEN STANDING ON THE STEPS OF THE MISSION HOUSE AT ANSHUNFU.

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They had reason to be afraid, for the Chinese had already killed many missionaries and converts in other provinces, and put to death more than thirty Miao in Kweichow, because they were supposed to be Christians.

When Mr. Adam returned to Anshunfu in 1901, all interest in the Gospel seemed to have passed away among most of the Miao around that city. In scores of villages where they had gladly heard the Word, and where some professed themselves inquirers and candidates for baptism, there was no interest manifested at all. They were friendly to the missionary, but did not want his Gospel. However, those who had been baptized, and a few others, had remained faithful, and had attended the services held in the city by the Chinese Christians all the time the missionaries were away. During 1902 the workers had the joy of baptizing twenty converts from among the Miao, some of whom are now native helpers.

About twenty miles north of Anshunfu, on the other side of the river, are many of the Shui-hsi Miao. Their language is much the same as the Hua Miao, which proves they are very nearly related. For a long time no Miao would take the missionary across the river, as the Chinese said they would kill whoever brought

the foreigner to that side of the stream. There was, however, a Hua Miao helper who had a kinsman married into a Shui-hsi Miao family. Through this man and his wife, Mr. Adam received an introduction to the Miao on that side of the river. The first night he spent among them was at a place called Meng-meng. On the second day of his stay in that village, a man at a place called Ten-ten, some miles higher up, suddenly dropped dead while ploughing in a field. Upon hearing of this event, Mr. Adam at once went up to Ten-ten and preached the Gospel to the Miao there. The people were very much impressed, and from that time many of them began to attend the services in the city. The interest rapidly spread from village to village, and in a short time people from many villages attended the services at Anshunfu. Later on a chapel was built, and Ten-ten opened as an out-station. The Miao gave the site, trees for pillars, and stone for building, also money and free labour. By the year 1905 there were one hundred Church members at Ten-ten, and between one and two hundred others who attended the services from time to time.

One very admirable and encouraging characteristic of these Miao Christians is that, when

they believe the Gospel themselves, they are eager and unwearied in teaching it to others. The movement among them has spread, not so much in consequence of the travelling and preaching of the missionaries, as by the zeal and persistent testimony of these simple believers. It is thus that the Gospel has spread among the tribes from district to district, and even beyond the limits of Kweichow into the province of Yunnan. A Shui-hsi teacher who taught Chinese in a school at Heo-er-kuan, four days north-west of Anshunfu, heard about the new doctrine, and visited Mr. Adam at Anshunfu. He stayed there for several days, heard something of Christian doctrine, and saw how Christians worshipped God. When he returned, Mr. Adam gave him a copy of the Gospel according to Luke in Chinese, a catechism, and a hymn-book. After reading these for himself, he began to teach them to his school-boys, and later on gathered all the people of the village, old and young, and taught them what he had learned at Anshunfu and from the books.

Mr. Adam, returning on one occasion from one of his journeys among the Miao, found a number of Miao men waiting for him at a place twenty miles from Heo-er-kuan. They said they had been waiting for him for some days,

and they invited him to their village. They said he had gone up and down that road very often and had never turned aside to visit them, but he must do so now, and taking his belongings from the coolie who was carrying them, they went off with them, leaving him no choice but to follow. After supper, all the villagers, men and women, boys and girls, assembled for the evening service, after which some of the men said, "Teacher, we want you to hear us sing some of the hymns. We do not know your tunes, so we sing them to our own chants." So they sang Christian hymns to their own tunes, and Mr. Adam was surprised at the large number of hymns they knew. They could also, all of them, repeat the Lord's Prayer and the Ten Commandments. Mr. Adam catechised them on the Life of our Lord, and was astonished at the knowledge they had of the Gospel. That Shui-hsi Miao teacher had taught them well, and they had been apt scholars.

Before retiring for the night, they said, "To-morrow (Sunday) we are going to make a bonfire." Next day, after the morning service, they all gathered in the centre of the village, when the drums used in offerings to demons, sorcerers' wands, with other instruments and charms, were thrown into the fire. One woman

standing by took a necklet from her neck and threw it into the fire, saying: "Why should I wear this necklet? I now trust in the living God. The sorcerer told me to wear this for protection, but I shall believe his lies no longer." All the other women followed her example. They tore off their necklets, some of which were made of twigs, others of copper or silver, and threw them into the flames. Mr. Adam then asked the women to go home and bring their "spirit packets." These packets are made up by the sorcerers or exorcists and belong to the women of the tribe. They are never opened, but are very carefully kept as charms to ward off evil influences from the children. At the suggestion of the missionary the women at once ran to their homes, and bringing out all the "spirit packets" threw them into the fire.

At the first baptism in that district nine converts were received into the Church from the village of Heo-er-kuan, and in the spring of 1906 the workers had the joy of baptizing over twenty men and women from the same village. These converts attended for a while the services in the chapel at Lan-lung-chiao, but since then a chapel to accommodate four hundred worshippers has been built at Heo-er-kuan.

In the village of Keh-chang some of the Miao

wanted the Gospel and some did not. All trace of demonolatry, however, had been swept from the village, and the spirit trees were all cut down. But Mr. Adam found that some of the young men had begun to indulge in opium smoking, an old man having secretly opened an opium den. So Mr. Adam and several Miao Christians made a surprise visit to that village. They searched high and low for the opium pipes and lamps and other utensils. After they had concluded their search in the first house, word got about among the women of what they were doing. Immediately they were all on the side of the missionary, and assisted him in the search. They visited every house in the village, and destroyed no less than seven sets of opium utensils from seven different houses. The older men and women were delighted at what was done, and even the young men concerned were not displeased. Both the Hua Miao and the Shui-hsi Miao cultivate the poppy, though very few of them smoke opium. However, because they grow the poppy, there have been comparatively few baptisms among the people of that district, although there are many adherents to the Church and, we believe, true Christians among them.

In the village of Keh-chang, mentioned above,

there were two brothers named Wang who early believed the Gospel and received the Holy Spirit. Their stepfather, a sorcerer, objected to their being baptized, but nevertheless one of them was baptized. Their mother, who attended the services, pleaded with them, saying that their stepfather would kill them if they were baptized together, and that would break her heart. At her suggestion, therefore, only one was baptized, and the other was kept waiting. When the missionary was there, both of these brothers attended the services openly, but at other times they attended secretly. During the harvest time, in order to be able to observe the Lord's Day, they do two days' work on Saturday, but at the close of the day only take home half of the day's reaping, and keep the other half at the foot of the hill to be brought in late on Sunday evening. This careful observance of the Lord's Day is a very cheering characteristic of the Miao Christians.

During the summer of 1903 Mr. Adam spent the month of August among the Shui-hsi Miao at Ten-ten. One day he saw a group of men dressed in strange garments, the like of which he had never seen before, but he recognised them as Miao. Some of them had their hair plaited into two queues, one on each side of

their head, and others had their hair twisted and done up in front of the head, like the horn of a unicorn. They were very dirty; some of them carried stout crossbows with short stocks, and all were returning from a boar hunt. Mr. Adam inquired from the Miao around who the men were, and learned they belonged to the Ta-hua Miao tribe, or "Great Flowery Miao," and that their original home was nine days' journey north-west of Anshunfu. (See plate, p. 65.)

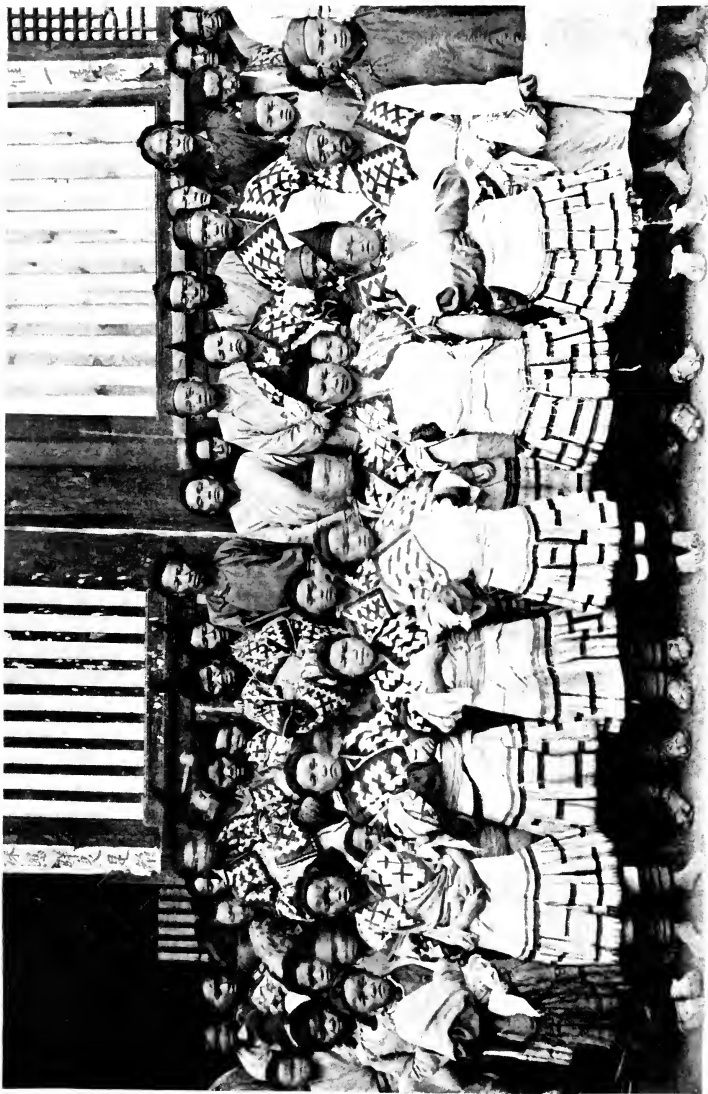
As the men were tired and hungry, Mr. Adam invited them in to rest, and set food before them. They told him that their tribe had so increased in numbers that many of their people had migrated to Lan-lung-chiao, rather more than two days from Anshunfu, and fifteen years later some of them had come farther south to the district around Ten-ten. As the men were going away, after their meal, they were invited to attend the service on Sunday. They came to the service, and continued to attend it. One old man among them, the first of that tribe to hear the Gospel, said: "It is not good for us to keep such good news to ourselves, let us go and tell our kinsmen at Lan-lung-chiao." So this old man at once went there and told the people about the Lord Jesus. His name for Jesus was *Klang Meng*, the "Miao King." The people

from that place came down in great numbers to see the missionary, at first several times a month, and later regularly once a month. This they continued doing for more than two years before any of them were baptized. Within three years of the time they first heard the Gospel they had built a chapel for themselves, two hundred and fifty were baptized believers, and hundreds of others were attending the services.

Meanwhile, from Lan-lung-chiao the Gospel message was taken by the villagers to their old home in Weining district, six days still farther away from Anshunfu, where over forty thousand of their people, the Ta-hua Miao, were living. The Miao of Weining, when they heard the Gospel, sent two of their people to Anshunfu to learn more about it. These men returned and gave an account of all they had seen and heard. Their tribes-people, however, were not quite satisfied, and sent a second deputation, this time composed of seven men. Mr. Adam was surprised to find how much of Christian doctrine they knew. Their kinsfolk from Lan-lung-chiao had taught them a number of hymns, the Lord's Prayer, the Ten Commandments, and much of the life and work of Jesus Christ.

One of that band of seven, who later at his baptism received the name of Paul, on returning to his village of Ko-pu at once started divine worship in his own home. Every Lord's Day he gathered over two hundred people into his house for prayer and praise and the reading of God's Word. They did not know much, but they were sincere and earnest in what they did know. In this way Ko-pu became, and is now, the chief centre for missionary work in that district. The tribesmen, influenced by the report of the deputation, began to visit Anshunfu in groups of twenty, forty, and fifty, coming in relay after relay. All the buildings of the Mission compound were crowded with these earnest inquirers. One night the guests were counted, and the number was over three hundred. They also began to come from still more distant places, and this continued for months.

The road these simple seekers after the truth had to travel was a long and toilsome one over many high hills, and sometimes it took them more than ten days to do it. The Chinese despise them, and on the way they could not put up at Chinese inns or in Chinese villages. They started off with sufficient oatmeal or Indian cornmeal in a bag on their backs to last them



A GROUP OF TA-HUA MIAO (GREAT FLOWERY MIAO) CHRISTIANS TAKEN AT KO-PU.

for the journey both ways and during their stay in Anshunfu. They would travel till they reached a stream or well, and there rest a while, and mixing some meal with water in a wooden basin they carried, would eat it raw and thus satisfy their hunger. Then on again till night overtook them, when they would lie down and sleep, on the hill-side, under their felt cloaks. Frequently they would reach the Mission-house footsore and weary. One man, a sincere believer in the Lord Jesus, took smallpox of a malignant type on the way, and died in the Mission compound.

When these inquirers were coming to Anshunfu in such large numbers, and from places farther and still farther away, Mr. Adam, speaking to some of them, asked how far their home was from Chaotung in Yunnan Province. They said it was only two or three days distant from their place. Mr. Adam then told them that there was a missionary, Mr. Pollard, in Chaotung who preached the same Gospel as himself, and who would be very glad to visit their village and teach them. They replied to that suggestion that they knew Mr. Adam but did not know Mr. Pollard. "But," urged Mr. Adam, "I'll write you a letter to Mr. Pollard, and when he reads my letter, he will be willing

to receive you and go with you to your homes." So the letter was written, and four of them took it to Chaotung. Mr. Pollard, who belonged to the United Methodist Mission, formerly known as the Bible Christian Mission, welcomed them with open arms and heart. They returned to their homes and spoke to their friends of the welcome they had received, and shortly afterwards their tribesmen of the district flocked in crowds to Chaotung till Mr. Pollard was well-nigh overwhelmed. This was the beginning of a glorious work among the Miao and No-su in both the provinces of Yunnan and Kweichow around Chaotung. But of this more hereafter.

This movement did not go on without arousing the attention, then the suspicion, and at length the opposition, of the Chinese. The Chinese, through whose districts they passed, said they were meditating rebellion, going to the foreigner to get poison for the wells, and they made this a pretext for plundering them on the road. Men carrying money to buy things at Anshunfu had their money taken away, and those who had bought things at Anshunfu were robbed as they were returning. Their own lairds, the No-su landholders, at one time became alarmed at the extent of the movement, and had many of the inquirers cast into prison.

Some of these were fined and others beaten. They also threatened to deprive of their land all those who continued to read Christian books or joined the Church. Those on the borders of Yunnan, in Mr. Pollard's district, suffered most in this way.

Happily, however, these persecutions did not last long. Proclamations were put out by the Chinese magistrates all over the district, declaring that no one was to be molested for reading Christian books or for becoming a Christian, and no man was to forfeit his land for that reason. Special dispatches were written by the magistrates and sent to all the lairds explaining the true nature of the movement, and the result was that these persecutions were brought to an end, and peace and quiet restored. Mr. Pollard and Mr. Adam visited the district, called on many of the landholders, and established friendly relations with many of them. From the commencement of the work, the laird who owns the land where Ko-pu, the chief centre, is situated, has been sympathetic, and wished his people to continue attending the services. When Mr. Adam visited him at his home, he was very kindly received by him.

In order to assist Paul, the convert who started service in his own house at Ko-pu, Mr.

Adam sent up to that district two Miao evangelists, one from the Hua Miao, and one from the Peh or White Miao, a tribe till that time almost untouched. After their arrival, thousands began to attend the services. At that time there were no chapels in the district, but every Lord's Day nearly a thousand people met for worship in the open air on the hill-side. Towards the end of 1904, Mr. Adam paid his first visit to Ko-pu and the villages round about. He had interviews with many of the lairds, and explained to them the reason of his visit and the doctrines of Christianity. The lairds had been afraid that if the Miao became Christians, they would lose all authority over them and receive no rent from their tenants. The missionary explained that their tenants would remain tenants and pay their rent. All that the missionary desired was to make them good men and women, and teach them how to worship God. Mr. Adam also begged the lairds, with reference to the labour which the tenants owed them, that they would not ask the Christians to work on the Lord's Day, and to this most of them readily consented. From this time most of the opposition and persecution from the landlords became a thing of the past. Some of them seemed pleased that the

missionaries should make better men and women of their tenants.

By this time the interest had spread, and the movement had influenced the whole region from Ko-pu to Chaotung, and for twenty or thirty miles around. Thousands were turning from demonolatry and demon superstitions, and burning the drums and other paraphernalia used in their exorcisms. Scores of villages professed themselves Christian, and meetings for prayer and worship were regularly held in them all. The Miao of that district, in consequence of the altitude and poverty of the soil, produced no opium, and the opium vice had not got any hold on them. Whisky, however, was banished from the homes of the inquirers, and in the Christian villages, and those partly Christian, the open and shameless immoralities of the past were entirely put down.

As we have said, thousands attended the services at Ko-pu before any chapel had been built in all that region. Ko-pu is a small hamlet of about a dozen houses, and when Mr. Adam was there, he saw, after the evening service, hundreds of camp-fires burning on the hill-side, around which the people were preparing their evening meal. After they had finished their meal, the voice of prayer and songs of praise

were heard all over the place, and it was not until far into the night that, overcome by weariness, the people slept in the open air, and quietness reigned. Mr. Adam visited many of the villages, and everywhere received an affectionate and enthusiastic welcome. Thus far, except the few men who had been baptized at Anshunfu, none of these people had been baptized. There was no haste in admitting them into the Church. Every man and woman subsequently received was taught and tested, and it was only when by a changed life the sincerity of their repentance toward God and faith toward our Lord Jesus Christ was manifested, that they were admitted into the Church by baptism.

Soon after this first visit the Miao around Ko-pu began to build a chapel there, 105 feet long and 35 feet wide. Mr. Adam again visited them, and spent five weeks among them during the months of April and May 1905. On this occasion he went as far as Chaotung and spent four days with Mr. Pollard and the missionaries there. From Chaotung he and Mr. Pollard visited many of the Miao villages in Yunnan and Kweichow. In one district, among Mr. Pollard's people, the Miao had collected about eight hundred dollars for the building of a

chapel. This sum, when we remember the poverty of these people, is astonishing, and proves the sincerity of their faith. At every place they visited, hundreds of inquirers were waiting to meet them and hear more of the Word of Life. On his return to Ko-pu, Mr. Adam baptized seventeen men and women in the presence of more than a thousand of their tribes-people. Thus there were at that time just twenty Communicants among thousands of inquirers who professed themselves Christians, after nearly two years' work among them. Before returning to Anshunfu Mr. Adam visited many other villages, and wherever he went the people were eagerly waiting for him. After the evening meal and the evening service, the inquirers would sit up with him in their hovels, often around a smoking wood fire, learning hymns and singing them, and listening to stories of our Lord and His apostles, and of the Old Testament worthies. Sometimes Mr. Adam, thoroughly tired, only got to bed long past midnight and sometimes at cock-crow.

Mr. Adam went to Ko-pu again in October of the same year. During the absence of the foreign missionary the good work went on, the number of inquirers increased, and all were growing in the knowledge of God and in Christian

character. It was manifestly the work of the Holy Spirit. The believers, not yet baptized, rejoiced in the Lord greatly, and were all on fire to proclaim in all places the grace of God and deliverance from sin through Jesus Christ. They went out two by two, visiting the villages far and near, preaching, praying, and singing, and teaching the people how to pray and sing. Later on, the missionary, when visiting these villages, was delighted at the knowledge of these simple folk, and at their desire to learn more of the Gospel. They would sit up till one or two o'clock in the morning, and sometimes Mr. Adam, retiring at that hour, awoke at daylight to find them still learning to read texts of Scripture or some hymn of praise, or he would find them earnestly giving heed to one of the Christians as he taught them to sing a new tune.

During that visit Mr. Adam baptized sixty-one men and women. And here let it be mentioned that at baptism men and women take to themselves a name. Hitherto they have had surnames or family names, but no personal names. The children were called "Number One," "Two," "Three," and so on, but at baptism they all take a Christian name selected from the Old or New Testament. As they began to read the Chinese version, before

the Scriptures were translated into their own language, these names are all taken from the Chinese version and are easy for them to pronounce. By this time the Old and New Testaments have been ransacked for names for thousands of those who have been baptized.

Some of these names when transliterated into Chinese are very imposing, as, for instance, *Ya-peh-la-han* for Abraham, and *Pa-to-lo-mai* for Bartholomew. This is also a good way of teaching them Bible history. If a man is named Abraham, he wants to know all about Abraham ; and if he is called Noah, he wants to know about Noah. One man named Job at his baptism was shortly afterwards greatly tried in his home. Smallpox broke out, and several members of his family took the disease and died. In his distress he was greatly comforted by reflecting on the history of Job, his namesake. Sometimes the names are taken without proper discrimination, and subsequently, learning more about the person after whom he is named, a man will be dissatisfied and wish to change his name. That is very easily done.

Mr. Adam returned to China from his furlough in 1896, and in April 1906 he left for his second furlough, but before leaving he took another journey among the Ta-hua Miao. By

this time the chapel at Ko-pu was finished. It was put up by the people themselves ; they contributed the money, engaged the carpenters, and gave free labour. As we have said, it was 105 feet long and 35 feet wide. It was built entirely of wood, huge trees being used for pillars and cross-beams. The sides were panelled and the roof covered with tiles. How many it could seat we cannot say, as there never were enough seats to cover all the ground ; but at least a thousand people could stand inside of it. At one end were rooms for the native evangelist, and at the other end were rooms for the storing of the grain, etc., contributed by the people, and above those rooms were other rooms for the missionary when he stayed there, and the native helper who accompanied him. This is the place that was unfortunately burnt down in 1909 ; but here we are anticipating.

On this occasion Mr. Adam took his magic-lantern with him. These simple folk, born and bred in that out-of-the-way corner of the world, had never seen nor heard of such a thing in all their lives, and the wonder of it can be imagined. The first time it was shown in the large chapel there was a good attendance, but the second time there were many more people than could get inside. There were several thousands of

them, and the place was packed. They climbed up the pillars and sat on the cross-trees of the roof, while those in the body of the building were packed like sardines in a tin. While Mr. Adam showed the scenes from the Life of our Lord, Paul preached to them in their own tongue, and there was wonderful attention all through. When he came to speak of the betrayal and crucifixion of our Lord, and the views were shown illustrating those events, a great hush and silence fell on the crowd. The preaching deeply moved the hearers, and at the close Paul led them in prayer. Many in the great congregation were weeping, and the missionary could not keep back his tears. When the prayer was ended, they all joined in singing that grand old hymn, "There is a fountain filled with blood," to the old tune "Communion," with the chorus "I do believe, I will believe, that Jesus died for me." And they did believe it.

During that visit Mr. Adam baptized 180 believers, and 240 Communicants sat round the Lord's Table, in memory of His death and in hope of His coming again. It was a glorious sight, and the heart of the missionary overflowed with joy and praise to God at the sight of so many, who a short time ago were pagans,

sunk in immorality and sin, now repentant, pardoned; new men and women, with the love of God and the peace of God in their hearts.

One of them was a man who at his baptism took the name of Noah. When he was accepted for baptism, some of the members were not quite sure of him, and yet did not feel justified in keeping him out of the Church. Subsequent events showed that Noah had received the Holy Spirit. When candidates were examined for baptism, a number of old couples were brought forward by their sons, and among them Noah brought his father, aged eighty, and his mother, over seventy. Previous to their appearance, Mr. Adam had rejected two old couples, and when he saw Noah's father and mother approaching, he thought they were another couple to be rejected. But he was astonished and delighted, when he came to question them, at how much Christian doctrine they knew. He began, "Old lady, how many Gods are there?" "One." "How many Persons in the Godhead?" "Three." "How are they designated?" and so on, right through the attributes of God, the Creation, the Fall, and the Life and Work of our Lord. Finally he asked, "Old lady, where are your sins?" "Oh," she answered, "I have none now, they

are all passed over to the Body of Jesus, and He took them away on the Cross." When he asked her to repeat a hymn, she began to recite the one at the beginning of the book. He interrupted her and said, "Not that one, everybody knows the first hymn in the book; repeat your own favourite hymn." At once she began :

Jesus, my Lord, to Thee I cry,
Unless Thou help me I must die,
Oh bring Thy free salvation nigh,
And take me as I am.

Then before the Church members she was asked to pray, and she offered up a prayer manifestly taught by the Spirit. At the close the Church members all exclaimed, "Wonderfully clear!" The old father was just as well prepared for baptism as the mother; and Noah's wife, his brother's wife, his nephew and his wife, had all been taught and prepared by Noah, and were all very clear in their faith and testimony.

At the river-side Mr. Adam mentioned Noah as an example for them to follow. Some evidently thought from this that the old people would all be baptized for the mere asking; but it was explained to them that unless the old people had been taught, and had an intelligent faith in the Lord Jesus, none of them would be baptized. When coming away, Noah said,

“Teacher, you have been up and down this road a good many times, but I have never yet escorted you. This time I want to escort you back home.” This meant, among other things, that for several days he would carry Mr. Adam’s things on his back and get no silver for it. When they reached Anshunfu, Noah was ill with fever; but before Mr. Adam left to go home on furlough he was up again, bade them good-bye, and returned to Ko-pu.

The observance of Sunday by so many thousands of Miao as “a day unto the Lord,” has led many of the No-su landlords and Chinese to inquire what this resting from labour means. By this time some of the landlords were teaching their tenants to read, others wrote out Scripture portions for them in Chinese, and many of these No-su and Chinese became interested in the Gospel and attended the services at Ko-pu. Many of the Miao had been so eager and persistent in learning to read that they could read the whole New Testament in Chinese, and many of them could read one of the Gospels. All of them were earnest about learning to read.

CHAPTER IX

A SPIRITUAL HARVEST

Mr. Curtis Waters at Anshunfu—His visit to Ko-pu—An audience of 1000—Examining candidates—A trying ordeal—An impressive baptismal service—1200 Communicants—Sons of God—At Lan-lung-chiao—A work of the Holy Spirit—The great secret—Baptisms at Ten-ten—Second visit to Ko-pu—400 baptized.

MR. ADAM, leaving Anshunfu in April 1906, returned home on furlough, and Mr. B. Curtis Waters, who till then had been at Tushan, took charge of the Mission station at Anshunfu. It must be borne in mind that the missionary in charge of Anshunfu had the care of the Church in that city, and much of his time was taken up with work among the Chinese. Had it not been for this, Mr. Adam would have visited Ko-pu earlier and more frequently. The movement among the Miao thus appears the more remarkable. It was not the result of missionary itineration and preaching. Some of the Miao learned the Gospel at Anshunfu, and the preachers around Ko-pu were the people them-

selves. In scores of villages those interested assembled together in the house of one of the inquirers, and one who knew most of the Gospel explained it to the others. Those who had learned to sing and pray taught the others. Mr. Adam had visited them four times, at intervals of six months, and on these occasions the inquirers came to the services in thousands from all the countryside. When Mr. Adam left the province—to say nothing of the people in Mr. Pollard's district—there were thousands of Miao around Ko-pu who called themselves Christians, who knew the outlines of the Gospel, observed the Lord's Day, and assembled regularly for Divine Worship, and who were living changed lives.

When Mr. and Mrs. Waters reached Anshunfu, their time was first taken up with the local Church and work among the Chinese. It was not till the month of August that Mr. Waters was able to visit Ko-pu and the out-stations on the way to that district. His account of that journey, and his wonderful experiences, appeared in *China's Millions* for February 1908. We cannot do better than let Mr. Waters tell his own story. He wrote :—

“ I wish to give some account of the wonderful times I have had on my journeys into the

Lan-lung-chiao and Ko-pu districts. To give a detailed account is out of the question. Leaving Anshunfu on the Wednesday, three days' journey took me to Lan-lung-chiao. There, there is a house one end of which serves as a residence for the native evangelist, and the rest for a chapel, which will accommodate about two hundred people. On the Saturday I had a look round, and visited some of the members in the nearer villages.

“ Early on Sunday morning they began to come in, and by nine o'clock there were about two hundred persons gathered together. We had two meetings, or, one might almost say, one continuous meeting, lasting about four hours, first a prayer meeting and then a preaching service. After this, the members from the more distant villages began to return home. In the evening we had a nice little meeting. Next day I started to go on to Ko-pu. The first day out we stayed in the house of one of the members, there being somewhat over twenty in that village. They were delighted to have the pastor with them, and after the evening meal the little house was crowded out with members and inquirers, men and women, boys and girls. Every one seemed to know a number of hymns, and they sing very well. They are so eager to

learn that they kept singing till midnight, when, a heavy rain coming on, they dispersed to their own homes.

“Next day I reached the city of Shuicheng. The official had called on me at Anshunfu on his way up, and I now returned his call. From Shuicheng we journeyed two days on to Weining, long stages both of them, over the hills through a very sparsely-populated district with hardly anything to be had on the road. We had to carry our rice. There were some magnificent stretches of mountain scenery. From the summit of some of the hills one looked over a wide reach of hills, ridge behind ridge, tier above tier, till they were lost in the clouds on the horizon. Though very charming to the eye, it is a weary drag sometimes, especially when big hills had to be negotiated on ‘short commons.’ We failed to get an inn at a village where we proposed to rest—the people were Mohammedans, and would not take us in,—so we had to go on and at last found an uneasy resting-place in a small hut by the wayside. However, we reached Weining, a fairly busy little city, in two days. Here perhaps, by and by, a missionary may be located with the special view of overseeing the work at Ko-pu, which is two short stages

distant. With a good horse one could easily do it in one day.

“ Seven miles from Ko-pu I was met by some of the members, who insisted on making me stay for a meal. They killed a sheep and had a great spread. There were only twenty members in that village, and I went round to the homes of several of them. Afterwards, with about a dozen of them, we started for Ko-pu. A number of people had already arrived, as the news of my coming was already well known. There is a large building there, about 110 feet long by 36 feet wide. At each end are rooms for the workers, and the remainder, which serves as a chapel, is about 75 feet by 36 feet. A small platform on one side, in the middle, and a few long forms in front of it, constitute all the furniture of the place at present; but there is plenty of standing room, which meets the need of these eager souls who have not yet acquired the art of ‘sitting easy.’ There were perhaps six hundred people at the evening meeting. On Sunday morning the prayer meeting began at about six o’clock. More people had come in, and kept coming, till about eight hundred were present. The great majority of them know a number of hymns, and they have a natural gift and love for music. At first

they were 'all over the place,' but they took to being conducted as if they were accustomed to it, and after a verse or two they sang together with a swing.

"One of the helpers gave a little talk about prayer, and then we had prayers, one following after another, some in Chinese, some in Miao, some half and half. Sometimes two would start together in different parts of the building, but it was all right, there was no confusion, and when we did not understand, the leading of the Spirit was recognised, and, of course, if not intelligent to me, it was to all the rest. Perhaps 90 per cent of the men understand and speak Chinese. It was seldom, in the case of men, that we had to depute the examination of candidates to local members. And though few of the women understand or speak Chinese, yet, strange to say, many of them can pray quite intelligently in Chinese. After this, I spoke shortly to them, telling them how, since we had heard of their faith and love, we had prayed for them and longed to see them. Now the Lord had answered our prayers, and we met face to face.

"After breakfast, another meeting was commenced. The Miao had been coming in all the morning, and when we commenced, the great

building was packed with over one thousand people. As I looked over this multitude, and thought how, little more than two years ago, hardly one of them had even heard the Saviour's name, my heart swelled and the tears came into my eyes. Then I gave out a hymn, and such a sound of praise went up! Just think of this great place, packed with over a thousand people, and all singing. I thought of 'the voice of a great multitude as the voice of many waters,' praising God, and my heart did rejoice, was exceeding glad, and gave glory to God. After I had preached, one of the helpers spoke.

“After the meeting, those present were counted out, to give an opportunity to prepare the place for the Lord's Supper. Five hundred and five men and four hundred and forty-two women went out at the doors, and there must have been two or three hundred people outside. Two hundred and thirteen members sat down to the Lord's Supper. There were two hundred and fifty-five members in all, but some could not come. Some of the women were obliged to stay at home to look after the house, in cases where both husband and wife were members. After this meeting some began to return home, but many stayed on. At the evening meeting there were about five hundred present. Next

day we were making arrangements about the work and waiting for the more distant places to get the news, and for inquirers to come in.

“ On Tuesday we settled down to business in real earnest. From nine o'clock in the morning, with a short rest for an afternoon meal and for the evening meetings, we went on till nearly midnight, examining candidates for baptism. We first called together some twenty or thirty members, as representatives from the different villages, and these sat, as representing the Church, to approve or declare anything wrong in the life or practice of the candidate. With one of the helpers and a Miao member named Chang Pao-lo (Paul Chang)—who is manifestly a leader—to help in examining the women, I saw each candidate, and either examined them myself or heard them being examined.

“ We had a good room, with two doors. The candidates came in at one and passed out at the other. The men came in one by one, but to give the women a little countenance, we had them in three at a time, each one, however, being examined separately. It was a tremendous ordeal for most of them. A man came in and sat on a stool before us, with the twenty or thirty members sitting behind him, and he was then asked a series of questions which embraced

all the principal articles of doctrine—the Person of God, the Trinity, the Incarnation, Redemption, Mediatorial Intercession, the Coming of Christ, together with matters relating to life and practice, opium, wine, immoral practices, participation in idolatrous or superstitious rites, and such like. Having satisfactorily passed this test, and having evidenced by their replies that they were taught of God, and being approved by the Church, each one then stood up and prayed. He was then told that he was accepted for baptism, and passed out to make room for another.

“ I should like to give a description of some of these interviews, but I dare not begin, or I should not know where to leave off. That kind of joy which the Psalm means when it says, ‘ Then was our mouth filled with laughter and our tongue with singing ’ was ours. Laughter and tears were very near each other as we listened to some of their replies, and recognised the grace and power of God manifested in these people.

“ I have said it was an ordeal. Many came in and sat down trembling all over, wondering what questions they would be asked, and whether they would be able to answer. Sometimes I would reassure them by first asking

some common personal question, and it was a sight to see them as they found they could answer, and when the usual formula was spoken, 'The Pastor and the Church agree that you receive baptism.' Not seldom there was a fervent 'Thank God.' Often as they went out of the door, you would hear the question of some friend or relative, 'Have you got it?' meaning, 'Are you to be baptized?' 'Got it!' was the reply, and the answer would be 'Thank God.' At one time I went out into the chapel for something, and coming back, found a man waiting at the door with his face in his hands, praying. Afterwards I learned that he had been waiting for two or three days, and was afraid that his village was not going to be called up. One man, who rejoiced in the name of Sosthenes, was very nervous, but he answered remarkably well, and, when the direction to 'stand up and pray' was given, to the astonishment of everybody he mounted on the top of the stool and prayed very earnestly. When he was told that he was to receive baptism, he said, 'Thank God,' and almost ran out of the room.

"The women were often clearer in their answers than the men, and expressed themselves more fully. One or two out of three or four, on being asked to pray, though the examination

had been in the Miao tongue, would pray in Chinese, not stereotyped prayers either. Of course, among so many there would sometimes be a sameness about the prayers, but more often three or four women would pray quite intelligently and quite differently from each other. Another thing I noted which was remarkable. There were many old men and women of sixty or seventy years of age and over, and it was quite a rare thing that any of them had to be deferred for not being clear on the doctrine. It was marvellous, and I noted many times how clear and decided they were. I have said there were many old people, and a good number of women were wives of members previously baptized. This accounts for a slight preponderance of women in the total of baptisms. The rest were mostly men and women, aged from twenty-five to sixty. There were some younger, but all were married. This was an understood rule. Among them were three or four bright lads of under twenty, who with their wives were baptized. Two men were baptized among the rest, one with a paralysed leg, who could manage to get about with the aid of two sticks ; the other a poor cripple, who could only move about on his hands. But I must pass on. By Tuesday night we had accepted one hundred and

fifty candidates for baptism. On Wednesday morning we continued, and by two o'clock we had two hundred more accepted.

“ We then adjourned, and after a service in the chapel, went down to the river and baptized them. There were probably between two and three thousand people present. One of the helpers assisted me in baptizing. We stood in the river, and a helper stood on the bank with the register, and as the names were called, they stepped down into the water, and we baptized them two by two.

“ These people have no distinguishing names. There is Old Big, Old Two, Old Three, Big Sister, and Little Sister ; so each one received a name. A levy was therefore made on the pages of the Old Testament as well as the New. We lived in Bible times those days. Apostles and prophets, kings and princes, ancient men and women of renown were all represented. These names were given them when they were entered as inquirers, so I was not responsible for them. There was a slightly humorous side to it. Being so many, the helper felt constrained in giving the names to get somewhat off the beaten track. You can have too many Marks, Johns, and Peters. Mary, Sarah, and Ruth are nice names, but it will not do to have too many of them.

So there were Naomi and Rebecca, Priscilla and Tryphena, Lois and Eunice, and many more besides; while Asa and Jehoshaphat, Boaz and Salmon, Sosthenes and Alexander, and many more were not forgotten. I remember one old woman of over seventy, who looked ninety, coming up for examination, and giving her name as Jeaniah. This was too much, and I promptly changed it to Eve, as being more appropriate and easier to remember.

“After the baptisms were over, we all went back to the chapel and had another short service, concluding with singing ‘O happy day,’ and the giving them the Chinese equivalent for the right hand of fellowship. After the evening meeting we again went on examining the candidates till midnight, or after. For eight days this continued to be our daily programme. From nine till two examining candidates for baptism, then the baptismal service, evening meal, and after the meeting again examining till midnight or one o’clock A.M. We had eight days, and the baptisms were as follows: 201, 131, 152, 95, 108, 142, 128, 12; total, 969.

“On the Wednesday, at the conclusion of the baptismal service, we celebrated the Lord’s Supper. Every one had to stand, as it was impossible to sit. None but members were in the

building, which was simply packed. I intended to get the correct number, but a mistake was made in counting the men as they went out when the collection was taken. There must have been about 1200 present. It was a sight never to be forgotten. As I stood up and looked over this multitude gathered together to remember the Lord's dying love, these people so lately brought out of the dense darkness of heathenism ; as I remembered the things I had heard and seen in these past days, and saw the look of reverent expectation on so many faces as they were about to join in this crowning service, which, so to speak, brings them into full fellowship with all Christian believers, you may imagine what praise and thankfulness to our great God and Saviour welled up in my heart.

“ Then I gave out *Tsan mei chüen len sen fu*— ‘ We give immortal praise,’ and such a thunder of praise went up. I think the angels must have bent lower than usual to catch the sound (1 Peter i. 12), and there was a smile on the Saviour's face as He entered into more of the ‘ joy that was set before Him.’ After prayer, I spoke for a little while on ‘ Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that

ye through His poverty might be made rich.' Then again we sang 'He leadeth me,' and the Memorials of His dying love were passed around. With so many it was difficult to see who had 'received' and who not, and some one said in the Miao tongue, 'When you have received, bow your heads and think on the Lord Jesus.' At the close of the service we sang once more 'O happy day,' and you should have heard the chorus, 'My heart is cleansed, I exceedingly rejoice, this day I shall never forget.' Then all passing out, the collection was taken at the doors, when nearly 10,000 cash was contributed. This ended our gatherings. Many had already been several days with us, some had gone and come again, and now, with many farewells, they began to disperse to their homes.

"Next day we spent in settling up Church and business matters, and the day after we left to return home. Now I have told you all about the doings in which I was immediately concerned, but during all this time, services, preaching, instruction, and singing were going on almost continually. For a full week there were probably seven or eight hundred people at the evening service, members and visitors from some villages coming one day, and some another. They camped outside, and hundreds

slept in the chapel. The sound of singing hardly ceased; one heard it last thing at night and first thing in the morning. While we were examining candidates, some of the members would be in the chapel, on the platform, teaching, preaching, or leading the singing, and outside there were little groups with one or two men instructing those who were less advanced.

“Many have books—hymn-books, catechisms, gospels—and the way they learn to read is astonishing. St. John is a favourite gospel, and many of the men know chapters of this book. Just imagine you hear them repeating— ‘He came unto His own, He came unto His own, He came unto His own. . . . His own received Him not. . . . As many as received Him, to them gave He the power . . . to become the sons of God. . . . Sons of God. . . . Sons of God.’ Just think of it! These people, despised, oppressed, so poor in this world’s goods, and to them such a rich manifestation of God’s sovereign grace. ‘Sons of God!’ ‘Behold, what manner of love!’

“But I must hasten on. The day before reaching Lan-lung-chiao I rested again at Heo-er-kuan, where we have members. The news of my arrival soon went round, and after the evening meal and a short service, I began to

examine candidates for baptism. I got through at about twelve o'clock, and found that thirty-two had been accepted from this and other villages. Then they wanted to sing again. I said, 'You will be coming to Lan-lung-chiao for the meetings, and then we will have plenty of singing.' 'But,' they said, 'there will be a lot of people there, and we shall not have our Pastor to ourselves as we have here.' There was no answer to this, so we went on till about two o'clock. There is a member here who has some knowledge of the character, and he has taught them hymns, so that nearly all the boys and girls, men and women, seem to know a number of hymns. Some of the young women and girls sing very well indeed, and all are anxious to learn.

"Next day I reached Lan-lung-chiao, and got letters of a week or so earlier, telling of things being all well at Anshunfu. Next day, Friday, soon after breakfast, the people began to come in. I commenced to examine for baptism, and was busy nearly all day, and in the evening. By noon on Saturday, sixty-three had been accepted for baptism, and after a service in the chapel, we went down to the stream and baptized them. Afterwards, I again examined till late at night, and finished with a

few on Sunday morning. These, with the thirty-two from Heo-er-kuan, who came in on Sunday afternoon, made up eighty-five more. Friday and Saturday were very wet. A heavy shower came on on Saturday, as we were half-way through with the baptisms. Sunday was a beautiful day, and after the prayer meeting, we had another service, and baptized eighty-five, making one hundred and forty-eight in all at Lan-lung-chiao. Then we partook of the Lord's Supper. The place was smaller, but as at Ko-pu was full, and we had a happy service. The collection was just about 2000 cash. Many of the people then left for their homes, but we had a nice evening meeting with a good number. Next day we started early, and reached home in three days safe and well, after an absence of over five weeks. I hope to visit Ten-ten, where there are others waiting for baptism, perhaps next week.

“ This is a very imperfect account of my journey, but I have been obliged to omit so many interesting details, as my letter is already too long. Let me just sum up with a few points. In all, 1117 persons were baptized, and hundreds more are hoping to receive baptism at a future visit. Some may say, ‘ What about baptizing such a large number ? ’ I could no more have

held back than the Apostle, when he asked, 'Can any man forbid water that these should not be baptized?'

"The work is unquestionably of the Holy Spirit. The utter impossibility of any man thus teaching all these people attests it. This, too, was apparent in the case of those who were not accepted. Where this was missing—I mean the teaching of the Spirit—it became apparent at once, for there was no understanding of the mysteries of the Kingdom. 'No man can say Jesus is Lord but in the Holy Spirit.' On the other hand, many came trembling in every limb, just in the state when one might so easily be confused, and the questions were not always strictly straightforward. We put negative positions and laid down posers. At times a mistake would be made, but they always saw the way out, and their testimony was unshaken.

"One would say, perhaps, in answer to a question, that he expected to go to heaven. But it was pointed out that heaven is a holy place, and the suggestion made that we should be unable to get in there because of sin.

" 'Have you sin?'

" 'No.'

" 'But the Bible says all men have sin.'

“ ‘ Ah, yes, I had sin, but when I believed in Jesus, He put it all away.’

“ ‘ But how can you get there; you don’t know the way? ’

“ ‘ If Jesus leads us, we can find it.’

“ Or perhaps you say, ‘ Jesus bore your sins on the cross, but that was a very long time ago. What did He know about you? How do you know He died for your sin? ’

“ This was a poser, but the answer came eventually, ‘ God has given us a book, and Jesus said so.’

“ Here is an old man’s testimony. I said to him, ‘ Why, old man, you are more than seventy. What do you want to believe in Jesus for? Do you think he wants an old fellow like you? These younger men may believe in Jesus; they can be His disciples and serve Him, but you have only a few more years to live.’

“ To this he replied, ‘ Will Jesus say, This old man has served the devil for over seventy years, and now he comes to Me? Do I want an old fellow like this? Want! Why, He longs after old people exceedingly.’

“ The great secret seems to me to be this. These people with an unquestioning faith simply accept the Gospel teaching, and it becomes *real* to them. So, as ever, things hidden from the

wise and understanding, He reveals to babes. He has called them and revealed His Son in them, and to Him and the Word of His grace we commend them. He is able to keep them, and to make them the first-fruits of a multitude who shall yet be gathered out from this people to the praise and glory of His Name. Meanwhile, pray for these our brethren and sisters in the Lord, and magnify the grace of God in them.”

Two or three days after Mr. Waters returned from Ko-pu, the writer was passing through Anshunfu, and he told me of his visit and the wonderful work going on among those people. I was encouraged and stimulated by the story, but said to him, “This is all most wonderful, but are you not very anxious about these converts and inquirers? They are very far away; there is no resident missionary among them; you can only visit them twice a year; they are very ignorant people, and till recently drunken and immoral. You don’t know what may happen.” Mr. Waters’s answer was, “Don’t be over-anxious about them. I am not over-anxious about them. I have been among them and know this—that the people have received the Holy Spirit. There is no doubt about it;

they are Spirit taught and Spirit led. I was only afraid, while I was there, lest I should say or do anything that might quench the Spirit or hinder His work among them." And our brother's confidence in the Holy Spirit has not been misplaced; it has been abundantly justified. Those simple believers have not backslidden, but have grown, and are growing, in grace, in knowledge, and in Christian character. It may be stated here that out of about four thousand who have been baptized in the Ko-pu district during the course of six years, not twenty of them are known to have fallen away.

Three weeks after his return to Anshunfu, Mr. Waters wrote in a private letter: "I have since been to Ten-ten, and there baptized forty-five candidates. Mr. Page went with me. The people turned up well. I put all the candidates through a searching examination, one by one, and those only who were perfectly clear were received. Some of the testimonies, especially among the old folk, were really wonderful."

During parts of the months of May and June of the following year, 1907, Mr. Waters again paid a visit to Ko-pu, and some of the villages on the way and round about. Crowds of believers and inquirers met him everywhere. As the converts grew in numbers and in know-

ledge, there was no slackening in their zeal. The chapel at Ko-pu was finished, and other chapels in some of the villages were either built or in building. During this visit Mr. Waters baptized four hundred and one from among the many inquirers. Later on, after his return to Anshunfu, he also baptized twenty-nine at Ten-ten.

CHAPTER X

A GREAT WORK OF GRACE

Mr. Adam returns—Visits Ko-pu—The Hung-t'eo Miao—Persecution—Perils by water and land—More baptisms—Heo-er-kuan—Lan-lung-chiao—Translation of Scriptures—Mr. I. Page—Mr. P. O. Olesen—The writer and Mr. Adam visit Ko-pu—No-su lairds—Difficult travelling—Tenants with two landlords—More baptisms—Few cases of discipline—Contributions—Ko-pu Chapel burned—Mr. Waters's return.

MR. and Mrs. Adam returned to China at the end of 1907, but were detained for some time at the coast. Early the following year, they started for Kweichow. The journey from Shanghai to Anshunfu takes two months and a half, so whatever the relative position of N.W. Kweichow may be geographically, it is, if distance is to be estimated by the time it takes to reach a place, one of the uttermost parts of the earth from London. Mr. and Mrs. Adam and their children reached Anshunfu early in May, when Mr. and Mrs. Waters at once left that city and returned home for their furlough.

Towards the end of July 1908 some of the Miao Christians came in from Ko-pu to escort Mr. Adam back to their district, and on the 29th July he started on his visitations. The missionary party consisted of Mr. Adam, Teacher Tsao, B.A., Evangelist Chin, and nine Miao men. About twelve miles from Anshunfu they were overtaken by a heavy thunderstorm, and when the rain comes down in Kweichow it knows how to do so. Very soon every member of the party was wet through, and all the bedding and food-baskets were thoroughly soaked. At Tinglan, however, a few miles farther on, was an out-station in a Chinese walled town, where after resting a while and refreshing themselves with tea and cakes they continued their journey. Darkness overtook them before they finished the stage, and after a wearisome climb up steep hills, they put up for the night at a dismal little wayside inn. All the inns are dismal in that part of the country, but some of them superlatively so, and this was one of them. Shelter and rice for the men could be had, but no corn or grass for the ponies, so those tired Miao men, after carrying their loads for nearly thirty miles over mountain roads, quietly stole out and, without letting Mr. Adam know, cut grass on the hill-sides for the animals. It

was very late when, after a short service, they lay down to rest.

Next morning they resumed their journey, and passed through Ta-ngai-chio, a large market-town on the high-road, which would be a good centre for an out-station. While crossing a small stream, the Miao men who carried the food-basket let it fall into the water, so that the bread and everything else in the basket was spoiled. That night they put up at an inn called the "Old Eagles' Nest," an airy sort of place, open on all four sides to any wind that might blow. However, they had a roof over their heads and that was something. While the supper was being prepared, the missionary band had an evening service, the subject of their meditations being "Behold the Lamb of God which taketh away the sin of the world."

The travellers were now getting into the Miao district, and at four o'clock in the morning they were again on the move. They stopped for lunch at a place called "Pig Market," and here fell in with two Miao Christians, carpenters, who were on their way to Heo-er-kuan to make new seats for the chapel. These had lunch with the travellers, and afterwards helped the men to carry their loads. Some miles away from

Heo-er-kuan they were met by a group of Miao men, women, and children, who had come out to meet the missionary and show how eager they were to see him again after two years' absence. Late in the afternoon they had a delightful time of singing with the young people and children. They had also a good meeting in the evening, and Mr. Adam was surprised and encouraged to notice how many of the men had learned to read so as to be able to take their turn in reading a verse of the Scripture lesson. Even some of the women were able to read the New Testament in Chinese. On Sunday, more than one hundred believers took part in the Communion Service. Three different tribes of Miao were represented at the Lord's Table—the Shui-hsi Miao, Ta-hua Miao, and the Hung-t'eo or Red-top (or Red-turbaned) Miao, so called by the Chinese because red predominates in the head-dress of the women.

This, perhaps, is the place to say something about the *Hung-t'eo* or Red-top Miao, and how they were brought under the influence of the Gospel. They are sometimes also called the *Siao-hua* or Small Flowery Miao, because there are not many of them, and they are closely allied to the Hua Miao. There are thus three sorts of Hua Miao—the Great Flowery Miao, the

Flowery Miao, and the Small Flowery Miao. These are really all one tribe, and their dialects are very much the same. If our readers are ever confused among so many names for these tribes, it is only what might be expected, as we who live and labour among them are often puzzled ourselves.

Many of these Hung-t'eo Miao, who live four or five days from Anshunfu, bring pigs for sale to that city. About five years ago Mr. Adam saw some of them on the street, and got into conversation with them. They told him they were staying at an inn outside the city, and Mr. Adam invited them to come and see him. When they came, he showed them all over the Mission compound, in which was a Miao hostel. He explained that many Miao put up in that hostel, where there was nothing to pay for fire and light. One of them offered Mr. Adam a piece of silver, which at first he refused to accept; and then, thinking this might be their way of making friends, he took it on condition that they would be his friends, and that in future when they came to Anshunfu they would put up in the hostel. To this they agreed, and at different times groups of them, when they came to the city, put up there. Subsequently, when the persecutions broke out (mentioned in a former

chapter), and the air was full of threatening against the Christians, they were afraid and ceased coming.

Three years ago, while passing through that part of the country, Mr. Adam and his Miao companions were overtaken by darkness, and asked for lodging in one of the Hung-t'eo Miao villages. As he had Miao with him, they took the party in, although they were strangers, and treated them very hospitably. In return for this kindness, Mr. Adam and the Miao Christians told the villagers about God and Jesus the Saviour of men. Some of these people were also pig-dealers and visited Mr. Adam in Anshunfu. Somehow they got the notion that Mr. Adam was collecting Amherst pheasants, and every time they came to the city they brought him one or two dead pheasants as a gift.

Later on, a young man from that tribe and district spent two months at Anshunfu, studying Christian doctrine and learning to read. As he had previously attended a Chinese school, he was soon further advanced than if he had been entirely ignorant. Before he left he was taking part in the prayer meetings, reading his verse in turn in the Scripture lessons, and declared himself a believer in the Lord Jesus. Upon his return home, five days from Anshunfu, and near

to the road going to Ko-pu, he began to hold meetings in his native village and taught his friends and neighbours how to worship God and how to pray. One day when Mr. Adam was returning from Ko-pu, he found this young man's father waiting for him at the roadside. He had been waiting for several days, as he knew the missionary must pass that way. He had brought with him a garment as a present, and a letter from his son. He said that his son was very well, that he had started services in the village and that all his other sons attended, but he was afraid that one of his sons would never be able to sing.

Thus work was commenced among that hitherto unreached tribe, and now, on this visit to Heo-er-kuan, some of them sat at the Lord's Table, to the very great joy of the missionary. Later, when returning on this journey from Ko-pu, Mr. Adam baptized nearly thirty more of them. Heo-er-kuan is the centre for work among the Hung-t'eo Miao, and the light of the Gospel is radiating from that point for scores of miles around, and illuminating many villages of that tribe.

Continuing his journey, Mr. Adam and those with him reached the Hung-t'eo Miao village of Swang-lung-chin, and had a happy time with

the Christians and inquirers there. They killed the "fatted pig," and all had rather a festive time eating it. While the pig was being cooked, he catechised the men and boys, and a few girls, and praised God for the knowledge they possessed of His dear Son. After the banquet, the rest of the evening was taken up with catechising, preaching, and hymn-singing. "Rock of Ages" was the great favourite there. No one will ever be able to estimate how great a part hymn-singing has had in teaching and influencing these simple people. Unlike the Chinese, they are nearly all of them very tuneful singers, and quickly learn Christian tunes. Moreover, anything set to verse is easier to learn and remember than prose, and it is from hymns that some of them have learned much of the Christian doctrine they know. They have many of the old and famous hymns sung at home, and many translations from the Moody and Sankey's collection. It is a great joy and inspiration to listen to their singing, and to look at their faces beaming with the joy of the Lord. During the intervals between the meetings, they are most of them singing, learning, or teaching others to sing some new hymn or tune.

Leaving Swang-lung-chin, the travellers, escorted by the Christians of that place for some

distance, proceeded on their way. Coming to a swollen river, a Chinese kindly showed them the best way to cross it, and after doing thirty miles, they reached Er-t'ang. Their innkeeper that night was a worthy No-su man, who would hardly take payment for their food and lodging. His son also, in the morning, loaded them with apples just as they were starting.

Nine days after leaving Anshunfu the missionary band reached Ko-pu, two days before they were expected. Great was the joy of all to see Mr. Adam again, and the faces of old and young beamed as they bade him welcome. Soon all the countryside knew of the missionary's arrival, and the Christians and inquirers flocked from all sides in thousands to the meetings. On the Lord's Day nine hundred partook of the Communion. It was melting to hear so many sing at that service "My Lord and my King shed His blood," and "All come, behold the Lamb of God on the cross, on the cross." And how the heart of our adorable Lord must have rejoiced at such a gathering in His Name. "He shall see of the travail of His soul and shall be satisfied." By night, Mr. Adam's voice was altogether used up. What with preaching and singing, they had had a long, full, and happy day, for they began shortly after daylight, and

went on all day till after dark, with hardly a break for food.

But some familiar faces were missing, and among them Moses, who was one of the first to confess Jesus as Lord in baptism. Thousands have followed him to Christ, and will follow him to heaven. Connected with Ko-pu, at the time of that visit, were two hundred and seventeen villages and hamlets, seven thousand of a professedly Christian population, and two thousand Communicants. Ten miles from Ko-pu lies the village of Ho-sao-tsai. Here was a chapel, not quite finished, seating several hundred worshippers. The Miao always worship in their chapels before they are finished, and regular meetings were held there. There were six leading men at Ho-sao-tsai who were Teachers and Exhorters and living pillars in the Church. One or two of them were able to read the whole Bible in Chinese. Every one was most anxious to assist in supplying the needs of the Church. Mr. Tsao was kept busy writing down the freewill offerings, notwithstanding the fact that the people were poor and the prospects of the coming harvest bad. Leaving that village, and the Church there, for Shin-lung-tsang, ten miles farther west, Mr. Adam and those with him made the hills re-echo as they sang their parting

hymn, "There'll be no dark valley when Jesus comes."

The first man to see and welcome the missionary band as they approached Shin-lung-tsang was old Abel, who ran down to the river, at the foot of the hill on which the village was built, to welcome them and lead them home to his house. His son, Peter, was one of the first two men who visited Anshunfu from that district. Then followed the visit of the seven, after which thousands were interested and eager for Christian instruction. His younger son, Daniel, is a preacher, giving all his time to evangelising his tribes-people. He is an able preacher, and a pillar in the Church in his own village. A chapel, with a very pretty platform, had been built, but it was too small to seat all the members. This was the village where Moses had lived, and it was good to hear how he had glorified the Lord in his last illness, and in his death, testifying of the grace of God and praising Him with his last breath. Those Miao Christians die well.

There were one hundred and eighty Christian families connected with the Church at Shin-lung-tsang. They come from twenty villages and hamlets. The population of that district is estimated at nearly nine hundred. This may

seem, and is, a sparse population for such a district and so many villages, but it must be borne in mind that the whole region is very hilly and the soil very poor. The idea of self-support was much favoured by the Christians here, as in other places. There were fourteen leading brethren at Shin-lung-tsang who took part in the speaking at the daily morning and evening services. The believers were growing in grace and knowledge, walking in the comfort of the Holy Ghost, looking for the Lord's return, jealous for God's glory, and determined that the Church should be pure. At sunrise on the Sabbath Day over four hundred men and women, in about equal numbers, gathered for prayer. Over six hundred attended the Sabbath School, and five hundred members met around the Table of the Lord. With great gusto they sang their favourite hymn, "We'll work till Jesus comes."

From Shin-lung-tsang, Mr. Adam and his companions rode on and up to Ta-sung-su, ten miles distant. There a mud-walled chapel, plastered with lime and thatched with straw, had been built, but it was far too small for the congregations. Here several days were spent in examining the candidates for baptism, all of whom displayed remarkable knowledge of the

Saviour and of Christian doctrine. Two hundred and fifty-four were baptized on Saturday during a downpour of rain, and, on the Sunday following, thirty-three more were baptized—in all two hundred and eighty-seven. At the Lord's Supper, after the baptisms, on Sunday, six hundred and thirteen believers partook of the Communion.

Ta-sung-su is very near to Mr. Pollard's district, and hearing that some of Mr. Pollard's people were being persecuted not many miles away, Mr. Adam and his helpers went to comfort and aid the sufferers. The devil was at his old work, and God's children were undergoing great tribulation simply because they were Christians. One of Mr. Pollard's preachers told them how he had been strung up and put through cruel suffering. Another Miao Christian, with a happy face, told how that for a day and a night he had to wear a chain weighing one hundred and eighty pounds, and had been robbed of his horse. Another described how his body was first twisted into an unnatural position, then bound to a frame, where he was left all night and told to pray to his God to deliver him. Others had had their spring crops gathered for them and their cattle and sheep stolen. Two of Mr. Pollard's

preachers, happening to pass a place where one of the No-su lairds and his crowd of heathen were sacrificing to demons and drinking blood-water, were seized and compelled to join in the heathen rites. For resisting they were beaten and bound, and carried in front of the idol. But the whole tale of suffering cannot be told.

When Mr. Adam arrived at that district, he found the laird at home. He came to the front gate of his Yamen and invited Mr. Adam to his guest house, explaining that his mother's still unburied corpse was in his Yamen, and he feared the missionary would avoid entering such a place. When Mr. Adam explained that he had no prejudices about such things, and that all places were the same to him, he took him into his Yamen and led him to his own room. It was sad to see the opium pipe and paraphernalia spread out; he was manifestly an opium sot. After some preliminary and polite conversation and inquiries, according to the rules of Chinese etiquette, Mr. Adam asked him why he persecuted the Christians. He at once denied having persecuted them. Some of the injured men were then called up, who fearlessly declared what they had suffered. After explaining to the laird the meaning of Christianity, and the object of the missionary in preaching the Gospel

to the Miao, Mr. Adam and his party rode away. Later he wrote to that and other lairds, and begged them not to molest the Christians. It appears that five of these lairds had met together and decided to persecute the Christians. Probably Mr. Adam's visit, and the letters he wrote, did some good, as although persecutions have not altogether ceased, they are neither persistent nor general.

It was nearly dark when the party left the laird's Yamen and proceeded to the home of one of the Christians, two miles away. Here Mr. Adam sat up with some of the suffering ones, listening to the story of the cruelties they had endured, comforting and encouraging them. Next day, at the tearful request of some of the Christians, he set out to visit their village, which took two hours' riding to reach. The first sight that met his eyes as he entered the village was a drunken heathen feast going on in honour of a poor woman who had just died, forty days after having been bitten by a mad dog. Poor woman! she had passed into the darkness of a Christless grave. Mr. Adam went in among the drunken crowd, threw away their whisky, and asked what the devilman was doing there. Poor old man! he was as drunk as any of them, and talked recklessly about the departed woman.

This village of Heh-lu was divided between the service of God and the devil, and some of the persecution arose from the Pagan Miao falsely accusing the Christians. For instance, a father and son were beaten and tied up, and had two or three goats taken from them, for cutting down trees they used to worship in their heathen days. These trees are now beautiful and stout pillars in the little chapel on the hill-side overlooking the village. The chapel was at that time unfinished, and at night they held a meeting under a big walnut tree. Four addresses were given and many hymns sung.

From that village Mr. Adam and his companions went on to I-chü-wan. As they passed along the road, one village after another was pointed out in the distance as a Christian village, and the heart of the missionary rejoiced at the manifest increase of the Kingdom of God upon earth. But a few years ago, in all that region, God and His Christ were absolutely unknown, and the people living dark, degraded, hopeless lives. Now in scores of villages the people were professedly, and many of them really Christians, living new lives, and bringing up their children in a healthy moral atmosphere, and in the fear of God. Night after night among those hills and valleys, once so polluted, believers were meeting

together for prayer and mutual exhortations, and hymns of praise ascended to the loving Father of all.

Saturday was spent at I-chü-wan in examining candidates for baptism. On Sunday morning large numbers were present at the early prayer meeting, and there were many prayers. At all the prayer meetings there is no waiting for the people to pray. They are all men and women ready and eager to pour out their hearts in supplication to God for themselves, their families, and their neighbours.

Sometimes two or three of them are praying at the same time, but there is no confusion, all are serious and devout. After the prayer meeting and the morning meal the accepted candidates, one hundred and eighteen men and women, were baptized. At the Communion service which followed, four hundred and sixteen believers Broke Bread. After that service, many women brought their children and wished the missionary to help them choose Christian names for them. As we have already explained, the Miao have no personal names, but when they are received into the Church by baptism, names are given to them, all chosen from the Old and New Testaments. Then it became the rule when they were enrolled as

candidates to give them a Christian name, and finally the Christians gave Christian names to all their children. At I-chü-wan there were seven leading men who shared in the oversight of the Church.

On Monday morning the party resumed their journey and reached Hsin-lu-fang. On the way, while crossing a swollen river, Mr. Tsao's pony incontinently rolled in the stream, and the rider was thrown into the water. He rolled over and over several times, but was at length dragged out, none the worse for his bath. At the service in the evening, thanksgiving to God was poured forth from the hearts of all for the deliverance of His servant from imminent danger. At Hsin-lu-fang, the frame of a new chapel was up and the roof on. It was not finished, but it did very well as a place for worship. Here, as at many of the other places, the method of lighting was primitive and peculiar. In front of the preacher was a stone slab or tile, upon which was a heap of resin pine chips. Throughout the whole service, one of the Christians sat near the preacher, lighting these pine chips one after another, and by the light of them the preacher was able to read his Bible and be seen by the congregation. Here and there among the congregation were other

slabs and pine chips, and groups of readers with their heads down among the flaring lights. At this place thirty-five men and women were baptized.

Hsin-lu-fang means the "New furnace place," and, of course, it was new at one time. There are a number of copper mines here, with a more or less flourishing industry in pots and kettles carried on by the Chinese. There seem, at one time, to have been many copper mines in that district. Thirty miles from Ko-pu, on the way to Kweiyang, is Ma-ku, once a flourishing Chinese town surrounded by copper mines, which we presume have panned out, as they are not worked now, and the town is a stagnant, dilapidated place. We noticed that the walls of some of the houses, and the garden walls, were built up of old earthen crucibles that had been used to smelt copper. There must have been millions of them, and all around the town were old derelict mines with heaps of crucibles. There must have been, at one time, large quantities of copper produced in that region.

The journey from Hsin-lu-fang returning to Ko-pu was through lovely mountain scenery, but not without mishap. Evangelist Chin was riding a strange pony on a very narrow path

along a precipitous hill-side, when his sun-hat caught in the branch of a tree, and his pony, taking fright, fell over the ledge, and, in falling, knocked over a Miao man carrying a basket. The poor fellow rolled down the hill-side about forty feet, and the pony and Chin rolled after him a little way. Fortunately no one was much injured, though it might easily have been otherwise. It is marvellous how ponies especially and men can roll down precipices and not be seriously hurt.

Ten days were spent at Ko-pu, and many candidates for baptism were examined. It ought to be mentioned that every candidate for baptism must promise to have nothing to do with whisky—not to make it, drink it, offer it to others, or have it in his house. This is a rule that commends itself to the missionary and to the Christian conscience of the Miao believers. No one ever thinks to question the wisdom of it. Consequently Christian homes and Christian villages are absolutely free from the evils and dangers that attend the drinking of that devilish stuff, and we have not known personally one of these people, once so drunken, to backslide in consequence of whisky. When we think of the evil whisky has wrought among the Miao, to say nothing of other people, a protest against

the above rule could only be made in the name of the arch-enemy of mankind.

Another rule, and one that may seem more strange than the other, is that no young unmarried person shall be baptized. This also is a rule that commends itself to the missionary and to the believers. Any one who knows anything of the indescribable conditions in which, hitherto, the young people have grown up, will not be likely to question the wisdom of this rule. Probably, and indeed almost certainly, in a few years, when the children have grown up in Christian homes and under Christian influences, that rule will be relaxed. As it is, many of the newly-married couples are little more than boys and girls. The rule in reference to whisky, however, we hope and believe will never be relaxed.

Special meetings were held on the last three days of the visit to Ko-pu. On Friday a baptismal service was held, and the candidates who had been accepted, two hundred and forty-three men and women, were received into the Church. Owing to the swollen and impassable state of some of the rivers, in consequence of continued and heavy rains, the attendance at the meetings on Saturday was small, but on Sunday great crowds assembled for worship.

At the Communion Service five hundred and thirty-four men and two hundred and sixty-four women, in all seven hundred and ninety-eight, Broke Bread in remembrance of the Lord's death. The collections at the special meetings amounted to 50,000 cash—in itself, perhaps, not a large amount—about £5 in round figures. But it must always be remembered that these people are all very poor, a copper cash with them being as much as a half-penny in England, for it takes them as long to earn it. So that collection was equivalent to one of a £100 in England.

On Monday the missionary band left Ko-pu with hearts overflowing in praise to God for His great love to these people and for His grand work among them. Very early in the morning they had prayer together, and then, escorted by hundreds of people, they began their return journey to Anshunfu, men, women, boys and girls all loath to let them go. At Tso-tsai, where they put up for one night—a Miao hamlet of four Christian families—Mr. Adam asked their hostess if she could pray. In reply, she said that all who could pray had gone south to Lan-lung-chiao, sixty miles away, to await the missionary's return and be baptized. So great was their zeal.

Heo-er-kuan was reached three days after

leaving Ko-pu, and on the Sunday forty-four candidates were baptized there: thirty Hung-t'eo Miao, seven Shui-hsi-Miao, three Ta-hua Miao, two No-su, and two Keh-lao—representatives from five different tribes. Afterwards, one hundred and sixty-one took part in the Communion Service. When leaving Heo-er-kuan for Lan-lung-chiao, Mr. Adam and his party were accompanied as usual by a number of Christians, among whom were the Hung-t'eo Miao returning to their homes, who earnestly besought him to visit their village, and this he promised to do as soon as possible. Outside of Heo-er-kuan their roads divided; they took one side of the pass, and Mr. Adam with his companions the other. When they were still within calling distance, the Hung-t'eo Miao grouped themselves together and sang "God be with you till we meet again," "Saviour, like a Shepherd lead us," and "Fully trusting every day." As the songs resounded across the valley, the missionary rejoiced and gave glory to God for the first-fruits of another tribe.

At Lan-lung-chiao there was another baptismal service, at which twenty-two men and women made public profession of their faith and were baptized into the Name of the Father and of the Son and of the Holy Spirit. At the

Communion Service, one hundred and twenty-three believers took part. Two days later, Mr. Adam reached his own home after two months' absence. He found his invalid boy Willie much better—Mrs. Adam and the baby and all the friends well.

During that tour he had baptized seven hundred and forty converts. One of the most interesting paragraphs in his diary is the following: "Of the twelve hundred candidates baptized in 1906, we only know of three who have failed in trusting God, and have used the devilman (exorcist) in times of sickness and trial. In one case, the wife's heathen relatives forced the wizard upon the supposed Christian family. How real the work of God is among these people may be judged from the fact that after two years' testing so very few of them have fallen away again to their own heathen practices." Two more years have passed since Mr. Adam penned these lines, which lapse of time emphasises still more the fact that the work is of God.

The physical strain of Mr. Adam's strenuous but happy labours, and the fatigue of long and toilsome journeys, are indicated by another passage in his diary. "We lodged at Isaac's house at Chiao-tui-san. . . . After supper, held

a prayer meeting. Mr. Tsao delivered a message. During his address I lay down on my bed and fell fast asleep. I awoke just as the meeting was closing ; set John, Mark, and others of our party to teach different groups of learners, and then retired for the night thoroughly done up."

On his return to Anshunfu, with the aid of some Miao Christians, Mr. Adam began to translate the Gospel of Mark into the Ta-hua Miao dialect, using the romanised system. Hitherto the Christians and inquirers had used the Chinese version, which few of them could read, though many of them were learning to read Chinese. Already many of the hymns and a catechism had been translated and printed in this romanised Miao, and some of them had been taught to read it. Compared with learning to read Chinese characters, it is very easy for them to read their own language phonetically, written or printed in Roman letters. In May the following year, 1909, the first copies of Mark's Gospel arrived from the printer. Later on, the Gospel according to Matthew was printed, and the Gospel according to John, with his Epistles, are now in the hands of the printer, if they are not already in circulation. Soon the whole New Testament will be in the hands of the Christians. They are eager to learn to read,

and those who can read are zealous in teaching others. Very soon they will be a reading community. Their appreciation of literature may be judged from the fact that in 1908 they sent \$25 to the British and Foreign Bible Society, and \$14 to the Chinese Religious Tract Society.

Mr. Adam also holds Bible Schools at Anshunfu, where some of the most intelligent Christians from Ko-pu and other places devote a month or six weeks at a time to the study of the Scriptures and Christian doctrine.

Mr. I. Page, who was for some time at Anshunfu, and had also been at Heo-er-kuan and Lan-lung-chiao, is now, with Mrs. Page, in charge of the Mission-station at Anping, one day east of Anshunfu, on the road to Kweiyang. There is a Chinese Church with a few believers in that city. He has also an interesting and encouraging work among the Miao north of Anping. Some of them have been baptized, and there are many inquirers, but we have not heard the number of them.

Mr. P. O. Olesen, an Australian, was also for some time stationed at Anshunfu, and after Mr. Adam's return from Ko-pu, in 1908, repeatedly visited that centre and the places on the way there. He and Mrs. Olesen are now at Chenyüan, in the east of the province.

On 7th April 1909, Mr. Adam and the writer went with Mr. Tsao on a visit to Ko-pu, and the places on the way to and round about Ko-pu, returning to Anshunfu on 20th May, after an absence of seven weeks. As we have already given a somewhat detailed account of Mr. Adam's journey, we shall only set down here some of the incidents of that tour which will further help the reader to realise the state of things in those regions, and the conditions under which missionary work is carried on.

The first day we travelled thirty-three miles, and put up at a Chinese inn. Here we learned that the No-su laird, the landlord of many of the Christians at Lan-lung-chiao, and near to whose place we should have to rest the next evening, had recently gone out of his mind and was at times a raving lunatic. On one occasion he had thrown off all his clothes, and smashed all he could in his own house. He was sometimes sane and sometimes insane. This was disquieting, as Mr. Adam remarked that if he heard we were coming, and he was almost sure to hear of it, he might want us to put up with him. But there was no help for it.

Next day we went on, and late in the afternoon, as his place—like a fortified Yamen—came in sight, there he was, standing at the entrance

with some of his people, waiting for us. We dismounted and went to pay our respects to him. He was certainly clothed like a gentleman, and in his right mind. If I had met him elsewhere, I should have taken him for a Chinese official, or for one of the gentry. He asked us in, and then insisted that we should dine with him. We consented to this, but urged that we must later go on to the village to hold a Service and pass the night. "Oh," he said, "don't trouble about that. I'll send for them, and you can have the meeting here." We consented to that arrangement and dined with him. His own rooms were furnished exactly like those of a Chinese gentleman, and he seemed an estimable, intelligent, and well-read man. The dinner was an excellent one, cooked and served up in Chinese style.

After dinner he set about arranging for the meeting. He had a table, with chairs and seats for the hearers, arranged in the large *ting* or "covered porch," open on one side, facing the main entrance. Here between one and two hundred Christians and inquirers gathered for the meeting, and while this was being held, he moved about, looking after the lamps and putting late-comers in their places. He certainly did his best for us, and we were grateful

to him. He sat up talking with us till far into the night, when we bade him good-bye, and said we should be up and away in the morning before he was awake. And so we were, for although we were grateful for his hospitality, we were glad to get away, as we did not know when another attack of insanity might come on, and we did not wish to be there at the time. On our return we travelled by another road, and heard that since our visit the laird had had several attacks of insanity, in one of which he had severely injured a man in the market-place.

After travelling about four miles that morning, we came to the residence of another laird, and called in to pay our respects. We saw the old gentleman and his seventh son. They were very nice, and asked us to have breakfast with them, which we did. The man with whom we put up the previous night was the fifth son of this old laird. The owner of that estate had died without children, as many of them do notwithstanding their many concubines, so the fifth son of the old laird, who was a kinsman, took the name of the deceased and inherited the estate. On our way back, when we reached a place called A-chia-keh, about three days from this place, we learned that some of the sons of this old laird had the day before attacked the

Yamen of the local laird, and burned it down. The next day, Sunday, just as we were commencing the Communion Service at A-chia-keh, we heard the trumpets of the local laird summoning his retainers and tenants to the fray. Later on we saw them start off with muskets and spears in pursuit of the attacking party. It was remarked that although they went after the attacking party, they had no intention of overtaking them. Some of the lairds object to missionaries because they exhort their converts not to take part in these forays ; but how could they do otherwise? That evening we reached Wulin, where there is a chapel, and the next evening reached Heo-er-kuan. At both these places there are earnest Christians and inquirers, and we had well-attended meetings.

These two days, and indeed most of the days, our way was sometimes along very narrow paths, winding round the slopes of steep hills, where no man with the least respect for himself would trust any legs but his own. My pony was a borrowed one, and had an unspeakably silly habit of stumbling on to his knees and nose several times a day without any sort of provocation. On such occasions I felt an almost irresistible impulse to go over his head, but I never entirely gave way to it ! Mr. Adam also,

who rode his own pony, and a much better one than mine, was constantly compelled to dismount. But it was amazing to see Mr. Tsao ride over some of the places. The sight of him often brought my heart into my throat, and kept it there, till he was safely over. I was not the only one who felt like that about it. My servant, a Heh Miao boy from Panghai, remarked after one of these dangerous feats of horsemanship, "It is Mr. Tsao who rides the pony, and I who am afraid." Whether it was fearlessness or laziness that kept Mr. Tsao in the saddle, I do not know. There were some places, however, where even he had to dismount. There were also many steep hills up which no man with any moral sense could ride a pony, and no man with any common sense would venture to ride down. Consequently very much of our travelling had to be done on foot, dragging the ponies after us. As some of these stages were very long, I was sometimes so stiff and sore at night that I could not sleep.

We reached Ko-pu by way of Weining, making a wide circuit so as to visit many of the Miao villages. Some of the Christians were again suffering persecution, and we called on the laird to ask him not to oppress his tenants because they were Christians or inquirers. We

did not see the laird, who was away somewhere in hiding, as he was wanted by the Chinese authorities for some of his many misdeeds. But we saw his steward and spoke a word for the sufferers. One laird we called upon was the richest and most influential No-su in that district. He seemed a kind, intelligent man, and said he was quite willing that his Miao tenants should be Christians as they were honest, simple folk, but he would not allow his No-su tenants to become Christians as they were false and crafty, and if they entered the Church, it was from unworthy motives. As a matter of fact, some of the No-su have been baptized, but the vast majority of the believers are Miao.

Many of the lairds are called by the name of their estate. At So-i, thirty or forty miles from Weining, the laird, a young man whose family name was Yen, died three or four years ago. His heir was a child: some say it was the son of the laird, and others that it was adopted by the widow. But that child died after the death of the laird, and the widow adopted another. The next of kin was So-do, laird of a neighbouring estate of that name, whose family name was also Yen. There has been very much litigation in the Chinese Yamen at Weining over the

matter. The civil magistrate at Weining is changed about once every year. One magistrate decided in favour of So-do, and another in favour of the widow, for what reasons we don't presume to say. Meanwhile, the tenants are between the hammer and the anvil. If they pay rent to So-i, So-do with his people comes and carries off their cattle and beats them; if they pay rent to So-do, So-i's people plunder them in the same way. The rent is not very high, so Mr. Adam advised the Christians to pay rent to both; but this does not save them from being plundered and beaten. Each of the two claims to be the landlord, and demands and compels the tenants to pay rent, but neither undertakes to protect the tenants from the resentment of the other.

We called on the widow So-i, but she declined to see us. We saw, however, some of her people who did the plundering for her, and told them that if the tenants paid their rent to the widow, they ought not to plunder them. They promised to send back the cattle they had taken, but some had already been killed and eaten. Next day we called on So-do. He was living in a high strong tower, built of stone, just outside his dilapidated Yamen, for reasons that can easily be guessed. It had so much the appear-

ance of a prison that if we had not noticed that the door could not be fastened on the outside, I don't think we would have ventured in. He was very friendly, explained his rights to us, and complained about his wrongs. On our part, we urged that if he was the landlord and the tenants paid rent to him, he ought to protect them from the ravages of the other party. A month or so after our visit we heard that he had already attacked So-i's place and plundered it. Whether this is true or not I, at all events, am not able to say.

At Ta-sung-su, Ko-pu, and other places, we had most interesting and encouraging times. The congregations were too large for the chapels in some places, and even early morning prayer meetings had to be held in the open air. At Ta-sung-su there were nine hundred and twenty present at the noon service, and later six hundred took part in the Communion Service. At I-chü-wan there were seven hundred at the noon service, and three hundred and sixty at the Communion. It was a time when people were busy planting Indian corn, so the congregations at Ko-pu were not so large as usual; but on Sunday there were six hundred at the noon service and four hundred at the Communion. At most of the places we examined candidates

for baptism, and baptized during our tour one hundred and ninety-five men and women.

That journey, and those seven weeks, were to me a fresh revelation of the Gospel as the Power of God. There is no reason for doubting the sincerity and zeal of the converts. The Gospel has made new men and women of them, and this can be seen in their happy faces. How different their lives are now to what they were a few years ago, and in what a different atmosphere they live! What prayer meetings! What singing! Many of them, most of them I should think, know sufficient Chinese to sing Chinese hymns, and they sing much better than the Chinese. Many hymns have been translated into their own language, which are quickly learned and tunefully sung. At most of the services the hymns, prayers, and addresses were partly in Chinese and partly in Miao.

And the candidates for baptism—it was wonderful how much of Christian doctrine some of them knew, and all of them were clear about the way of salvation. They have a good grip of the Gospel, or perhaps it would be more correct to say that the Holy Spirit has fast hold of them. Now and then a man or woman was put off, and advised to apply again for baptism when they had learned more, and had

a better understanding of the way of salvation, but I do not think that 10 per cent of those who applied were postponed. Sitting by the examiner were Church members who knew the candidates personally, and unless these were ready to testify to the manifest repentance and blameless conduct of the applicant, they were not accepted. I do not remember that any were rejected for lack of this testimony, for if there had been anything in their lives open to question, they would never have dared to ask for baptism.

But what to me was most surprising and encouraging was that among these three thousand Communicants there were so few cases that called for Church discipline. Perhaps my experience among Chinese Christians made this fact the more surprising. At Hsin-lung-tsang thirteen women were reprimanded and suspended for consulting a witch in reference to sickness and child-bearing. These all confessed their fault and promised not to consult a witch again. And here let our readers remember that superstition is not entirely eradicated in England and Scotland. There was one man, middle-aged and childless, who, with the consent of his wife, had taken a concubine. It was a modern version of the story of Abraham,

Sarah, and Hagar. There was one man charged with beating his wife, and another accused of making a present of whisky to another person. There was also a woman who refused to live with her husband because, she said, his home was near a river, the noise of which gave her no peace during the day, and would not let her sleep at night, and she was not used to that sort of thing !

And still more wonderful, it seems to me, among so many converts and native helpers I do not remember any cases of personal jealousy, misunderstanding, or quarrelling that called for the missionary's interference and arrangement. These Miao Christians all seem simple and kindly people, one in heart and mind in their love to God and devotion to Jesus Christ.

During the year 1909 three hundred and fifty-six men and women were baptized, forty believers died, and three were expelled. On 31st December there were 3297 Communicants. These were scattered over seventeen centres, where believers meet regularly for instruction and divine worship. Meetings are held during the week in several hundred hamlets and villages, led by local brethren. The leading brethren have a monthly meeting at Ko-pu for prayer and Bible study. A careful selection

was made among these leading brethren, and fourteen of them were chosen to attend a two-months' Bible School at Anshunfu during the slack time of the year. All of them were able to read the Chinese New Testament. Their expenses while on the road and at Anshunfu were met by a kind friend in Britain. There are also nine schools in as many Miao villages. Seven preachers, all Miao, are supported by the Miao converts. During the year 119 taels (£15) worth of grain and 140 strings of cash (£6) were contributed by the Christians. That sum of £21 is about equivalent in purchasing value to £400 in England.

In the middle of December 1909 my wife and I left Kweichow to come home on furlough. Early in January 1910 we met Mr. and Mrs. Waters, just below Changteh in Hunan, on their way back to Anshunfu, and learned from them that the chapel at Ko-pu had been burned down on 2nd December. This unfortunate event happened after the harvest had been gathered, and the converts had made their annual contributions of grain for the support of the native helpers. All these contributions had been burned and the building entirely destroyed. Fires are very common among the Miao. They are extremely careless about carrying all sorts

of lights among their produce and near the thatched roofs of their hovels. I never slept in one of their hovels without first looking round to note the quickest way to get out in case of fire. We have just heard of a house being burned down in Mr. Nicholl's district, and two tons of grain, contributed for the support of native preachers, destroyed.

When the news of the burning of the chapel reached Anshunfu, the missionary and the messengers wept together. Mr. Adam at once went to Ko-pu, and his presence was a consolation to the Christians. They wept and rejoiced together—wept for the loss of the building and what it contained, and rejoiced that no lives were lost, and they were still able to go on with the Lord's work. On the Sunday one thousand were present, and six hundred partook of the Communion. Afterwards there was a collection towards the cost of a Bible to be presented by the Christians of China to the Emperor, and 11 taels (£1 : 4s.) were received.

When the news of the fire at Ko-pu was spread abroad, practical sympathy was shown by the Chinese and Miao Christians far and near. Even churches in the Szechwan Province, when they heard of it, sent contributions for the rebuilding of the chapel. Friends at home

also sent money to Mr. Adam. The place is now being rebuilt, and doubtless will be better and less inflammable than the one burned down.

During the year a hospital was commenced at Anshunfu and is now finished, but we have not yet heard of a doctor willing to go and practise the noble art of healing in the Name of the Great Physician. Is there no one to volunteer for such a work and such a place as this ?

After reaching England, we heard that when Mr. Waters arrived at Anshunfu, it was arranged that he should take the oversight of the Chinese Church and work, and that Mr. Adam should devote himself and his time to work among the Miao.

CHAPTER XI

FIELDS WHITE UNTO HARVEST

The Miao go to Chaotung—Mr. Pollard's story—Persecution—A sad story—Mr. Pollard goes to Weining—The missionary's home—Shih-men-kan—First baptisms—Problems—Mr. Pollard attacked—Movement spreads southwards—Mr. Nicholls goes to Shih-men-kan—The work at Wuting—Sapushan—The Harvest Thanksgiving Service—Mr. and Mrs. Porteous and Mr. Metcalf help—The Li-su, La-ka, and Kang-i—Baptisms at Sapushan—Mr. Sanders's story.

IN a former chapter it has been mentioned that when the Miao from the Weining district, and from places still farther away, were coming to Anshunfu in large numbers, Mr. Adam wrote to Mr. Pollard at Chaotung in Yunnan Province on behalf of some of them. Four men carried that letter and handed it to Mr. Pollard on 12th July 1904, at the Mission-house in Chaotung. They looked tired and shy. Each man carried a bag of oatmeal on his shoulder, and on arriving, asked if they could see the teacher. That was the beginning of Mission work among the Miao and No-su around Chaotung, and

across the border in the contiguous parts of Kweichow.

The story of that work, or part of it, is admirably told by Mr. Pollard himself in the twelve numbers of the *United Methodist Magazine* for the year 1909, under the title of "The Story of the Miao." The chapters are profusely and beautifully illustrated. We do not know if this has been published separately, but we venture to say it ought to be, and all who are interested in missionary work should read it.

As we have tried to tell the story of missionary work among the Miao of Kweichow and around Ko-pu, those who have read so much will be interested to hear something of the work in Mr. Pollard's district in Kweichow and Yunnan. As the writer has not seen Mr. Pollard since the Boxer troubles in 1900, and has never been to Chaotung or Shih-men-kan (Stone Gateway), it will be best to follow Mr. Pollard's story as told in his twelve chapters referred to above.

The four men mentioned above stayed a few days and then returned to their homes. Then others began to come. Just three days before the arrival of the first visitors, a school-house, till then used for Chinese boys, had been vacated, as the scholars were removed to a

larger school-room. In that vacated school-house the Miao visitors were lodged, to their great satisfaction. Within a month, eighty of them had visited the Mission-house, bringing their oatmeal with them for food. There Mr. Pollard taught them the elements of Gospel truth, using the Chinese language as a medium for instruction, which many of them understood fairly well. Their homes were two or three days' journey from Chaotung, and they spoke of thousands who were eager to come and learn about Jesus.

Mr. Pollard suspected they were exaggerating when they talked about thousands, but this was not so, for the Miao all over that district were talking about Jesus the Saviour. There are at least about five hundred Miao villages and hamlets within twenty miles of Chaotung, and in nearly all of them, and farther away, the people were eager to know the truth. To this end they had gone, at first, two hundred miles to Anshunfu, and now they were crowding to Chaotung. They learned who Jesus was and how He was their Saviour, and the knowledge made them new men and women, filling their lives with peace and hope and joy.

As mentioned in a former chapter, this movement did not go on without exciting the

suspicion and ill-will of some of the Chinese and No-su. It was rumoured that the Miao meditated rebellion and wholesale massacre. It was said the foreigner had supplied them with potent poison, which they were to throw into the wells to destroy the Chinese and No-su, that the Miao might possess the land. These things, whispered at first from one to another, were at length openly talked about on the market-places.

There are many secret society men, and men who will do anything but work for a living, all over China. These make the most of every rumour, and stir up trouble that it may give them an opportunity for plunder. This is why local rebellions are so numerous in China. These men helped to spread the rumours, and did all they could to terrify the people. Mr. Pollard relates one incident which shows how these bad characters act, and the real danger there is when such rumours are rife. He says: "In one district where there were no Miao living some bad fellows assiduously spread the rumour that the foreigners and Miao were about to rebel. One wet night, when all were in bed asleep, these bad characters rushed into the village with the cry—'The murdering Miao are at hand, escape for your lives.' The poor

people were in great distress, and in the wet and darkness fled towards some neighbouring woods. To reach this shelter they had to cross a stream, which was in flood, and a number of women and children were washed away and drowned. The men who raised the cry looted the village in the absence of the terrified inhabitants. Justice, however, overtook them later on."

The magistrate at Weining was a very ignorant man, who knew nothing of foreigners or Christianity, and all these rumours found credence in his Yamen. He sent a report to the Governor of Kweichow, accusing foreigners of stirring up and drilling the Miao. That report, by the kindness of the British Consul-General at Yunnanfu, who helped the missionaries splendidly in their difficulties, came into Mr. Pollard's hands. Mr. Pollard was in great perplexity, and determined to visit the magistrate in Weining. He had a good friend in the Prefect of Chaotung, a gentleman of the old school in China, clinging to the ancient traditions, and yet wise enough to treat kindly the incoming of new thoughts and ideas. This gentleman wrote an open letter to the magistrate at Weining, asking him to see Mr. Pollard and discuss the situation with him.

He started in September, with two Chinese Christians and two coolies, and travelled through the troubled district to Weining, three days away. The day after arrival, he took the letter and called upon the magistrate. He, however, being away on a visit to his superior in Tating, the matter was arranged by telegraph, and a proclamation issued, stating that the Christians were to be protected. Two official messengers were also appointed to go with Mr. Pollard through the troubled district and pacify the people.

The result of that proclamation, and Mr. Pollard's presence with the official messengers, was all that could be desired. Where the people had been suspicious and ill-disposed, they were quite won over by Mr. Pollard's preaching and conciliatory tone. Hitherto the foreigner had been, for all of them, a terrible legendary creature, of unknown powers and evil disposition, but the presence of the missionary changed all that, and no one who knows Mr. Pollard will be surprised. On the way some of the Miao came to see him, and were encouraged and comforted. Some of them had been persecuted and cruelly tortured. Mr. Pollard also called on some of the No-su lairds and made friends with them. The Chinese, wherever the

Miao are, persistently allege that the Miao use poison to destroy the Chinese, so on this journey Mr. Pollard tried wherever he went to discover a case of Miao poisoning. He was finally taken to an alleged case by a No-su landlord, to one of his tenants, and found it was not a case of poisoning. The illness of the family had been caused by drinking from a well which had connection with a manure heap.

After Mr. Pollard's return to Chaotung, the Miao continued to visit him in ever-increasing numbers. The autumn crops were gathered, and the slack time of the year came round. Parties from nearly every village, of the hundreds situated around Chaotung, made their way to the city, and the Mission compound swarmed with them. They came in scores, they came in hundreds, and they came to stay a while, bringing their oatmeal with them. All that the missionary provided for them was fire and water, and oil for lights, and a roof to sleep under. Every part of the Mission premises was crowded with them. One night Mr. Pollard counted his guests, and they numbered six hundred. And they all came to learn. Men who had never before had a book in their hand began to study Chinese characters. There they were, ignorant mountaineers, wandering about the

house with a book in their hand, conning their lessons. From morning till night, and late into the night, the missionary and his helpers were engaged in teaching and explaining the truth to one group after another. They were tired out, but there was no rest for them.

One day Mrs. Pollard insisted that her husband should go to his room and lie down, and she promised to keep away the crowd so as to let him have a rest. Not long afterwards Mrs. Pollard, going upstairs to see if he was asleep, found a dozen Miao sitting on and around the bed, and her husband sitting up to teach them. They had climbed up by way of the balcony, and wandering about from one bedroom to another, had found their teacher, and there they were! What could you do with such people? There was no getting away from them.

Mr. Pollard had a splendid helper in his friend and colleague, Mr. Stephen Lee, a Chinese Christian. Mr. Lee helped him in teaching the Miao, and at the same time began to learn their language. After a few weeks' study they could both of them speak a little Miao. They also wrote simple stories from the Old Testament in easy Chinese, and prepared to write books for the inquirers in their own language.

As the time passed, and the warm weather

was approaching, a great fear haunted the missionaries. These Miao visitors were not scrupulously clean; to be frank, they were not clean at all. Living in a Chinese house in a Chinese city, and that house crowded with these people, visions of typhoid, typhus, diphtheria, and other dread diseases filled their hearts with fear. And these fears were by no means groundless. With one of the Miao groups came the son of a No-su landlord, a nice quiet young fellow. He and Mr. Pollard's children became great friends; they played together, and sometimes ate their food together. Before the young man left, Mr. Pollard discovered that he was a leper!

But the missionaries were providentially delivered from the fear that oppressed them, and a way opened out of the difficulty. Two days' journey from Chaotung, at a place called Chih-ts'u, was the residence of Mr. An, the largest, most influential, and best No-su laird in that district. Mr. Pollard had called on this gentleman on his way from Weining, and friendly relations were established between them. On his estate were sixty Miao villages, and he did not like so many of his tenants going to Chaotung city, where he was afraid they might learn more than was good for them. He therefore

offered the missionaries a piece of land on his estate where they might found a Mission settlement. This offer was gratefully accepted; it was just what the missionaries desired.

After inspecting several places, Shih-men-kan (Stone Gateway), about twenty miles from Chaotung and across the border in the Kweichow Province, was finally selected as the site for a Mission station, and Mr. An gave them ten acres of land near that hamlet. It was an out-of-the-way place, difficult of access; but there was plenty of coal on the hill and near the surface, which any of the tenants might have for the taking. Here a chapel was built, with contributions collected from the Miao, to seat three hundred and fifty persons, but into which double the number might be packed standing. The building cost £25, and, before it was finished, Shih-men-kan became the centre for missionary work in that region. Here the tribes came in their thousands, and there was plenty of work for Mr. Pollard and his companion, Mr. Parsons. On Sundays they divided the people into four congregations: first the married women, next the married men, then the unmarried women, and last the unmarried men filled the chapel; for at each of the services the building was crowded with worshippers. There was also

during the week a Day School and a Boarding School in the chapel, and it was, moreover, the residence, at first, for the missionaries and the sleeping-place for many of the visitors.

When the chapel was finished the Miao built three houses, of three rooms each, as sleeping-places for visitors, and later they built a small three-roomed house for the missionaries. That missionary house, including the furniture, cost £5. Here in August 1905 Mrs. Pollard, with two of her boys, and Miss Ethel Squires came to reside for a while, and later on it was to this commodious and sumptuously furnished house that Mr. Parsons brought his bride! Shih-men-kan, with its whitewashed chapel and houses, now began to look like a Mission settlement, and it was a settlement where Mission work of every description—educational, medical, and evangelistic—was carried on.

But the missionaries were not all their time at Shih-men-kan; they were constantly travelling about from village to village, living in Miao hovels, instructing the inquirers, and getting to know them better. And there was need for going about among the people, and learning what was passing in the villages. One wicked old wizard, who had been to Shih-men-kan and saw how the missionaries conducted divine

worship, went about on his own account, preaching and baptizing those who paid him a substantial fee for performing the rite. He did not, however, cause trouble very long, for he was suddenly stricken with smallpox and died. This was regarded by all as a judgment from God. In some places the people believed Jesus was just on the point of coming again, and neglected their farms to wait for His coming, now on one fixed day, and then on another. When this expectation was disappointed, some of them gave up all interest in the Gospel and went back to their pagan superstitions.

And now the time had come to baptize believers and form a Church. There were thousands who professed themselves Christians, and had been for some time under Christian instruction, and if Mr. Pollard and his colleagues had wished to make themselves famous, they might have baptized three thousand in one day. But they advanced cautiously, and, we think, very wisely. They decided to baptize first nine men and two women, to make them the first members of the Church, and associate these with themselves in accepting other candidates for baptism. Sunday, 5th November 1905, was the date fixed for the baptisms. On the

Saturday hundreds came to Shih-men-kan from every point of the compass, and arrived weary and mud-stained, through the pouring rain, at the Mission settlement. At least two thousand people assembled for that first baptismal service.

On Sunday morning all were full of interest and excitement. They had never seen a baptismal service, and wondered what it was like. First the eleven selected by the missionaries were baptized, admitted to the Church, and took their places with Mr. Pollard and his colleagues on the platform. Then the examinations of other candidates began, with these newly-admitted members in consultation as to who should be accepted. There were many things those candidates did not know about Old Testament times and characters, but they knew the love of God, and that Jesus had died for them. Some of them answered very well, and all of them were clear about their personal relation to the Lord Jesus. On that Lord's Day one hundred and two were baptized. Then followed a Harvest Thanksgiving, and so many gifts of grain, etc., were received that it took six or seven men more than an hour to accept them all. At night there was a long four-hours' service; one congregation after another was packed into the chapel, and, after a time, passed

out to make room for others. At the end of the day they were all tired and went to rest at midnight, full of joy over the events of the day.

By this time there were scores of villages where all the people professed themselves Christian, some of them seventy miles from Shih-men-kan. It was necessary to open other centres for work and build other chapels. But all the land belonged to the No-su lairds, some of whom were strongly opposed to Christian work among their tenants, fearing to what such a movement might grow. There was one laird who had forty-eight Miao villages on his estate, and most of the inhabitants Christian. At first the laird persecuted them, and then, seeing he profited nothing by such action, he changed his attitude, and gave the missionaries a piece of land in the village of Rice Ear valley, several miles from his castle. Here, in course of time, after several collapses, a chapel was finished to seat six or seven hundred people, and with standing room for twice that number. The next chapel was built at Halfway House, twenty miles to the east of Shih-men-kan. Here also the laird was at first bitterly opposed to the missionaries, but a favourable opportunity occurring, the missionaries called upon him, and won him

over to a lasting friendship. He gave them permission to build wherever and whatever they wished.

About this time Mr. Arthur Nicholls, of the China Inland Mission, was staying with Mr. Pollard at Shih-men-kan, going with him on his missionary journeys and learning the Miao language. The Hua Miao of Wuting in Yunnan had gone to Mr. Nicholls in the capital and begged him to come and teach them. They had heard of the movement among their tribesmen around Chaotung, and had gone to Yunnanfu to seek a missionary for themselves. This was a new field for Mr. Nicholls, and before commencing work among these people he spent several months with the missionaries at Chaotung and Shih-men-kan. But we shall have more to say about Mr. Nicholls and Wuting later.

Another chapel was built at Long Sea, sixty miles south-east of Shih-men-kan. When the laird there gave the site for the chapel, he also gave permission to cut down as many trees on his land as they needed for building the chapel. Thus the good work went on, and the Kingdom of God continued to advance in that region. An increasing number of the Miao were brought under the influence of the Gospel, and some of the No-su were gathered into the Church. Not



Photo by

A. H. Sanders.

A GROUP OF THREE TA-HUA MIAO (GREAT FLOWERY MIAO) WOMEN
TAKEN IN YUNNAN.

The head-dress and embroidered garments are well shown. Little bunches of Chinese coins are suspended on the back of the central figure.

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only was Mr. Pollard engaged in preaching and teaching the Gospel, travelling from village to village; he also reduced the dialect of the people to writing, and commenced the translation of the New Testament. The people were eager to learn to read, and bought the books as fast as they were printed. The Gospels and Acts are already in print, and soon the whole New Testament will be in their hands.

Of course, many difficult problems arise in the work of evangelising and reforming these people, who were but a short time ago so ignorant, drunken, and immoral. It has already been mentioned that all believers, when they are received into the Church, promise to totally abstain from whisky, which is the only intoxicating liquor they have. They are pledged not only never to take it themselves, but also never to offer it to others. And here, in at least one case, a very great difficulty arose. The tenants from time to time have to make various offerings to the lairds, and, among other things, offerings of whisky on the last day of the No-su year. One of these lairds, who had fifty villages on his estate (forty-five of which were Christian), and who had persecuted and tortured some of the Christians, insisted upon this offering being made to him according to

custom, and when the Christian tenants offered to pay him the value of the offering in money, he demanded such an exorbitant sum that it was quite out of their power to pay. Mr. Pollard and Mr. Stephen Lee, however, called upon this laird in his castle, and after some discussion the matter was satisfactorily settled, to the great joy of the Christians, by the laird agreeing to take a reasonable sum of money instead of the whisky.

Another difficult custom was that of buying wives. Was this to be continued or not? Hitherto the parents, before giving a daughter in marriage, demanded as the price of the bride a cow, a goat, a sheep, a pig, and one or two other things. Some of the young men could not pay this price, and the results were often deplorable. It must be remembered that before the missionaries instructed these people, they were so indescribably immoral that they could hardly have been worse. For the careful consideration of this very important question a sort of General Assembly was called, and, after some discussion, it was unanimously decided that wives should not be bought, but that a go-between should still be used in arranging a betrothal and marriage. This decision, we think, was a wise one, for it really means that

the parents are to arrange for the marriage of their children.

There is one incident that Mr. Pollard in his "Story of the Miao" does not mention, which ought not to be omitted in the story of missionary work among the Miao of north-east Yunnan. As we have never heard Mr. Pollard's account of the affair, nor seen an English version of it in print, we shall reproduce the story as told by a native Christian.

"Mr. Pollard preaches in every Hua Miao village. The No-su do not like it, as it causes difficulties and sometimes disturbances. Thus arose this cruel action. They have severely beaten Mr. Pollard almost to death, and this was how it happened. On the 26th day of the 2nd moon (Spring 1907) Mr. Pollard with a Miao Christian visited Hsin-tien-tze. They went first to Kao-ch'iao, a Miao village, and preached there. When it was evening, they heard the thundering noise of cannon, and thought at first it was done to calm the fears of a sick man. Then Mr. Pollard said, 'Does it not sound as if they were killing some one? Do you not know that the headmen have already collected and are reviewing their body-guards?'

"By and by some of these people, with weapons in their hands, came to the door, and

calling out, asked why the teacher had come to Wu-san-lao-lin. They also cried, 'Come out!' 'Come out!' Mr. Pollard replied, 'Will my elder brother come in and sit down?' Then, restraining his feelings, he asked Wang-mao, the Miao Christian, what was the matter. Wang-mao replied, 'They want to kill us.'

"By this time the vagabonds had surrounded the Miao village, and commanded Wang-mao to take the teacher and make him ride out of the village. They also commanded the teacher, saying, 'Ride out, do not fear, we do not hold knives and spears to kill you.' The teacher said, 'In this region, in the deep forest, are wild beasts; I travel usually on foot and do not ride a horse.' Then all the vagabonds violently demanded horses, and beat Wang-mao. The teacher said, 'If God wishes us to go to heaven to-night, how can we avoid this cup?'

"The vagabonds did not fully understand Miao words, and ordered the teacher to go first to the headman's (laird's) place. The mountain path was difficult, the teacher's strength was not sufficient for it, and he constantly slipped down. All the vagabonds pressed backwards and forwards on the hill-side, beating him confusedly. The leader said, 'Kill him; what can they do to you and me?' They took him

forward towards the headman's house, and the teacher, who was very weak, was hardly able to stand. The vagabonds then pushed him down a precipice and beat him. One said, 'Let us kill him'; another said, 'Let us beat him and put him to the question' (*i.e.* let us examine him by torture). And yet another said, 'Let us beat him till he is half dead, and then take him away and try him.' Thereupon they stripped him and ill-treated him cruelly.

"Wang-mao was afraid the vagabonds would recognise him, so he escaped naked and wounded, and travelling slowly by night, reached Hsin-tien-tze when the day had already dawned. Wang's neighbours, Chu and Yang, wept when they saw him, and at once went off to the Yunshan Yamen to inform the magistrate. The district magistrate Ch'en would not at first believe their story, and Shi-li swore that if he were making a wrong complaint he would consent to be beheaded. The magistrate at once took soldiers and apprehended the leader of the vagabonds. Dr. Lin (Savin) and Pastor Ho (Hicks), when they heard Wang-mao's news, at once went to the Brigadier-General's place and laid an information, and then, travelling day and night, went to Kao-ch'iao to rescue the teacher. Dr. Lin found his wounds were very

serious, so that he could not be moved. After two days they carefully carried the teacher back, and nursed him so that his wounds might heal."

Mr. Pollard was carefully nursed, but he suffered for months from the ill-treatment and wounds he had received, and doubtless suffers from them still; but he was able to attend the Conference of West China missionaries, held at the end of the year in Chengtu, Szechwan. Subsequently he came home on furlough in 1908, and returned to China late in 1909. During his absence the work among the Miao and No-su was carried on by his colleagues, Messrs. Hicks and Parsons. In June 1909 the Rev. C. N. Mylne passed through Anshunfu, on his way to Chaotung to work specially among the No-su. The movement around Chaotung is going on encouragingly. Chapels and schools are being built, and we understand a training college for native preachers and ministers is to be erected. Such an institution is most desirable.

Mr. Pollard wrote me in June, and says: "The statistics for December 1909 are—Miao: 3004 adult Church members, 699 juvenile members, 300 day-school scholars, 2000 Sunday scholars. No-su: 28 members, and 80 day scholars. I do not know how many adherents

we reckon in all ; we have no statistics on that subject. I should think that 10,000 would not be an overestimate. . . . Both the Miao and No-su have legends about a Creation and a Flood." . . . " May I say that I think the work which Mr. Nicholls is doing with his fine colleagues, to the north of Yunnanfu, is the finest story of all, and beats for interest anything I have yet seen in Kweichow or in N.E. Yunnan."

And now we come to tell, very briefly, the story, to which Mr. Pollard refers, of missionary work among the non-Chinese people a few days north of Yunnanfu, the provincial capital. From around Anshunfu, the movement had passed to the north-west of Kweichow, and then to Chaotung in north-eastern Yunnan. Thence it spread to the south-east in Yunnan and reached Wuting, 150 miles, in a bee-line, from Chaotung and three days north of the capital of the province.

Between seventy and eighty years ago there was a migration of Hua Miao from the neighbourhood of Chaotung to Wuting. These people remained the same in language and customs as their clansmen they had left behind in the old home, and some intercourse was maintained between these widely-separated communities.

They soon heard that their kinsfolk around Chaotung were giving up their pagan and shameful customs, and learning to worship God. Thereupon some of them went to Yunnanfu and asked Mr. Nicholls, an Australian and missionary of the China Inland Mission, to go to their villages and teach them. This was in the early part of the year 1906, after the Miao had built the chapel at Shih-men-kan and the first converts had been baptized there. Here was a call to an altogether new field of work for Mr. Nicholls, who went to China in 1894, and had hitherto laboured among the Chinese. He had heard of Mr. Adam's and Mr. Pollard's work among the Miao, and decided to visit Mr. Pollard and profit by his experience before commencing work among a new people, and under entirely new conditions. So he went to Chaotung, and was heartily welcomed by the United Methodist missionaries there. As we have mentioned above, he was several months with Mr. Pollard, sometimes at Shih-men-kan, and sometimes travelling from village to village, getting to know and love the Miao (for they are a lovable people) and learning their language.

When the Christian Miao at Shih-men-kan understood that Mr. Nicholls was returning to preach the Gospel to their own people in Wuting

district, four of Mr. Pollard's preachers volunteered to go with him. Later on the Church decided, with Mr. Pollard's hearty approbation, to recognise these four preachers as their own missionaries, and to be responsible for their support. Moreover, it was suggested that they should continue this ministry until such time as Mr. Nicholls should, from among his own converts, have trained native preachers to help him.

Mr. Nicholls and his companions arrived in Wuting district in the autumn of 1906. Their headquarters were at Sapushan, seventy miles north of Wuting, a Miao village of about thirty families. It is nearly on the top of a hill about 1500 feet above the valley, and probably 8500 feet above the level of the sea. Rising in front of the village is a range of hills about 2000 feet high, and beyond that another range 2500 feet high, with many rocky crags, the whole being well covered with pine woods.

The district which is now Mr. Nicholls' parish or diocese commences about two days north of Yunnanfu, and stretches for about six days' journey northwards, and about the same distance east and west. Besides the Hua Miao and Chinese, there are in this region No-su tribes under different names, some Peh-Miao and

Man-tsi, and a few Chung-chia or Shans. Though there are so many sorts and conditions of men, the district is not thickly populated, and some of the villages are very far apart. Most of the landlords in that region are Chinese.

When the missionary party arrived they received a hearty welcome at Sapushan, and among the Miao, wherever they went. Already—before these people had ever seen a missionary—many of them knew something of the Gospel, and had done away with those abominable customs which are so common among them, and utterly inconsistent, as they knew, with the worship of God and profession of Christianity. Representatives from between fifty and sixty villages waited upon Mr. Nicholls, and he was able to visit many of those villages. As he moved about from place to place, he had to sleep in their hovels, where very often half the space was taken up by cows and goats and pigs.

Mr. Nicholls had brought with him some of the books Mr. Pollard had printed for the Miao in Chinese and in Miao. These were eagerly bought, and soon many of these ignorant mountaineers, men and women, boys and girls, were learning to read. He had also a supply of pencils and writing paper, and many of them were learning to write. The progress they made

in their studies, and in the Gospel, was astonishing, and soon many mouths were opened in public prayer, and in confession of the Lord Jesus as Saviour. Like the Miao elsewhere they soon learned to sing, and were earnest and tuneful singers.

First they built a house for the missionary at Sapushan. Of course it was built like one of their own, with mud walls and a thatched roof. But it is nice to have a house of your own: "be it ever so lowly, there's no place like home." Then a chapel was built which could accommodate about nine hundred people standing. Thither came the inquirers for instruction and for worship, some of them from two or three days' distance. They also met together at other places for prayer and mutual edification, where chapels have since been built. Mr. Nicholls himself could not visit all the villages and instruct all the learners, but he was loyally assisted by the preachers who had accompanied him from Chaotung.

The interest spread also to other non-Chinese tribes, and Mr. Nicholls visited the Li-su, a branch of the No-su race. Men and women from twenty different villages of these people came to Sapushan, and the missionary and his helpers spoke to them in Chinese. But they

soon had some hymns translated for them into their own language, and taught them to sing.

Twelve months after the arrival of Mr. Nicholls and the Miao preachers from Shih-men-kan, they had a Harvest Thanksgiving Service at Sapushan. The people gathered from all quarters, some of them from villages three and four days away. There was a group from the Li-su tribe, whose homes were sixty miles distant. At the Saturday evening prayer meeting between six and seven hundred were present, and for two hours there was poured forth a continual stream of praise and prayer. Sunday morning began with a large prayer meeting, and none of the people came empty-handed. The collection plates were set in one corner of the chapel and were in the form of several large baskets—three or four men might comfortably have sat in any of them,—several large tubs, and smaller baskets. Into these their gifts for the Lord were cast, consisting of maize, buckwheat, oats, rice, wheat, potatoes, various kinds of beans, and other things. Those from long distances brought money instead of grain. On Tuesday and Wednesday, when the whole was sorted, measured, and stored, and the money counted, it was found there had been given 2 tons 17 cwts. of various grains, and 42,000 cash.

More food was given than would supply the needs of the preachers sent from Shih-men-kan for a year, and other Church needs were also supplied. There were more people at these services than could sleep in the chapel and houses of the village, so many of them slept in the open air on the hill-side, covered only with their felt cloaks.

On Monday morning there was a meeting lasting nearly three hours, when rules were considered and formed for the conduct of marriages. Hitherto these events had been the occasions for shameful orgies, but all that is changed now. Instruction was also given as to how they should bury their dead in a Christian manner. In the evening there was a magic-lantern, and the Scripture scenes shown and explained were much appreciated by the people. At the evening meetings the singing was chiefly from memory, as a couple of candles and a small paraffin lamp did not give sufficient light for all to read their books; but the singing left nothing to be desired. The little paraffin lamp was a source of great wonderment to the congregation, who had never before seen such a light, and after the meetings quite a crowd of them gathered round the lamp to admire it.

Between the meetings many were busy copying out hymns to take home with them, as all the hymn-books had been sold out; some were learning to read and others to sing, forming little groups in the chapel or on the hill-side. Every one was interested and happy, for the Gospel had brought joy and gladness into their lives. On Tuesday morning those from a distance left for their homes, to tell over again much of what they had heard during the last two or three days.

There were present at those Thanksgiving Services Mr. John M'Carthy and Mr. John Graham from Yunnanfu. Our description of the services is taken from an account Mr. Graham wrote of that visit. Subsequently Mr. and Mrs. Porteous joined Mr. Nicholls in his work among the Miao, and Mr. Metcalf, during the month of April, to work among the Li-su and La-ka. The La-ka are another branch of the No-su race, who dwell still farther to the north of the province. From the hill-tops, when Mr. Nicholls visited them, he saw the River of Golden Sand, as the Yangtze River is called in that part of its course. Across the river was the province of Szechwan, which there, following the course of the river, projects like a promontory far away to the south.

The following year, 1909, Mr. Nicholls came in touch with another tribe whom the Chinese call Kang-i, and who call themselves Ko-pu, in the district of Süntien. These people are also a branch of the No-su race, and, like the Li-su, the La-ka, and the Miao, are very drunken and immoral. When Mr. Nicholls visited the Kang-i, he asked them if they were willing to throw away the baskets in which they profess to keep the spirits of their ancestors, and six families thereupon burnt their spirit baskets and other articles used in their dealings with demons.

It must be remembered that as yet many of these various tribes, although they profess themselves Christians, know very little of Christian doctrine. But they understand that Christianity means no whisky and clean living. At present some of them are regarded by the missionaries as merely interested. But when men and women are willing to take the spirit baskets their tribe has venerated for ages, and utensils used in demonolatry, and make a bonfire of them, it may be inferred that interest has deepened into conviction and conversion. Over all this region the Sun of Righteousness is rising, and the people are turning to the light. There were in 1910 more than thirty chapels, built by the converts and inquirers themselves,

where regular services are held. As in Kweichow and around Chaotung, there are in Wuting and adjoining districts hundreds of villages where the people call themselves Christians and are receiving Christian instruction. Many of these inquirers have already learned to read and write, and are constantly studying the Scriptures.

And, just as from among the believers in Kweichow and around Chaotung, God has raised up men taught by the Holy Spirit to be fellow-labourers with the missionaries, and leaders among their own people, so it is in the Wuting district. The thousands have not been taught so much by the missionary as by these native helpers, and by one another. One genuine mark of the conversion of these people is the burning desire they feel to testify, to all they know, concerning God and Jesus the Saviour of men. The people of one village exhort and teach those of another village, and one district is evangelised by another. Thus many of them, before they had seen a missionary or heard his voice, had given up whisky, and were living reformed lives. This is true, not only of individuals and families, but of whole villages.

It was not till December 1909, three years after he had commenced to teach them, that Mr. Nicholls baptized any of the converts.

By that time there were between four and five thousand people who professed themselves Christians, most of whom had been two or three years under instruction. Three months later there was a valedictory service at Sapushan for the Miao preachers who had come from Shih-men-kan. Some of the converts came three days' journey to bid God-speed to these evangelists who, by the Grace of God, had done such a good work among them.

An account of those first baptismal services in the Wuting district, and the admission of six hundred Miao believers into the Church of Christ, has been written and published by Mr. A. E. Sanders, who took part in them. We reproduce that account here.

“For months the missionary had been examining candidates for baptism. For months the Miao people had been looking forward to Christmastide. There was to be a great gathering of the tribe at Sapushan, and the occasion was the first administration of the rite of baptism. As the time drew near, a deal of bustle was *en evidence* in many a far-off Miao hut. Bags of oatmeal were prepared, supplies of straw sandals provided, and all preparations forwarded for a few days' travelling over the wilds, and the further few days' stay at Sapu-

shan. And now, from all directions, parties may be seen patiently and cheerfully toiling over the lofty ranges, and treading the steep mountain passes, and all converging towards the mountain whereon stands the Mission Chapel. Their striking multicoloured clothes, and the more barbaric brass ornaments and earrings, make them conspicuous in any Chinese village or valley through which they may pass.

“At Sapushan all is activity. There are instruction classes to be held, as well as general meetings, morning, afternoon, and evening. Most of the people are studying the Gospel according to Mark or John in the Miao script. Others are wrestling with one or other Scripture portions in Chinese. Consequently, just as soon as a missionary shows his nose out of doors, he is immediately pounced upon by eager students anxious to know the sound or meaning of some character.

“A meeting in the chapel is a revelation. Mr. Nicholls rules the meeting, and its component parts, with a rod—not of iron, but of bamboo—and a very long one at that. A question is asked; the bamboo rests lightly upon the head of the one from whom the answer is required. Should any of the congregation chance to be caught napping, a gentle rap with

the official rod recalls him to wakefulness. The resultant waking expression is suggestive of the—‘ You-needn’t-think-that-I-was-asleep,’ one familiar to church-goers, say—in Timbuctoo. The butt end of the rod is also useful to thump time on the floor for the singing. And *such* singing! The tonic sol-fa system is used, and there is no instrument. Now the women sing a verse by themselves, and now the men; now the boys and now the girls; and all join in the chorus.

“ Following the universal law, the boys are conspicuous in the front rows. It is not enough to *hear* them sing; they should be *seen* in order to be appreciated. They sing with their whole voice and heart and body, shoulders well open, heads thrown back, mouth wide stretched, and every fibre thrilling as to and fro their bodies rock in rhythm with the music. One little fellow’s legs were not nearly long enough to reach the ground, but those little legs played a big part, one leg up and the other leg down, swinging in a perfect ecstasy. No uncouth yelling either was this, but hearty, tuneful, boyish music.

“ As sang the boys so sang the girls, and the bigger folk as well. These people never tire of singing. Soon after dark we went into the

chapel to light up. Sounds of melody were already issuing from the building, and there, in the dark, were quite a number in their places, joining lustily in a sing-song until the time of the meeting. And when the meeting is over, they gather round their camp fires in the guest houses, or in the open, and continue singing the songs of Zion until far into the night.

“One can now understand the pathetic anxiety of one girl who, coming for medicine previous to a service, was asked, ‘Well, what is the matter with you?’ and replied, ‘I can’t sing.’ The cause did not matter; she diagnosed the whole case from its distressing effects.

“If the ordinary evening prayers were inspiring, what shall be said of the great gathering on Christmas Day, when the large new chapel was literally packed to the doors with over 1000 people? And as group after group stood forth and confessed their Lord in baptism, how our hearts swelled with praise that, even here in Yunnan, God was so manifestly and abundantly answering the prayers of His people. A large number on Christmas Day, a further group on the day following, and still more some days later in an out-station, brought the total up to 600. Truly this is the Lord’s doing; it is marvellous in our eyes.

“The difficulty of the missionaries was not the question of ‘how many’ but ‘how few’ to accept. Whole villages are nominally and practically Christian, but each individual baptized must be able to give a reason for the hope that is in him, and to witness a good confession both in personal spiritual experience and in outward walk and conversation. It is well to mention this in view of the large number who were accepted, each one only after a careful sifting.

“There was also much to be done in other places, and I accompanied Mr. Nicholls on his tour of visiting and teaching in the villages some days’ journey distant. Our company included a number of Miao brethren and sisters returning to their homes. Some had come three or four days’ journey, and all on foot; some carrying their babies, and all bearing their bedding. Some quite small children walked all the way; other small toddlers bravely trotted beside their elders until tired, and then secured a lift, pick-a-back, from one or other of the party.

“Singing played its part along the road as elsewhere. The strains of ‘How sweet the name of Jesus sounds in a believer’s ear’ or ‘Come Thou Fount of every Blessing’ would be started by one singer and quickly taken up by

all along the line. Very sweet was it, too, to rest a while for lunch, and see how each head reverently bowed in silent thanksgiving for their simple and frugal lunch, oatmeal mixed with water, and eaten with the fingers from a wooden bowl. Even a drink of cold water along the route was never taken without first returning thanks.

“ In village after village we were accorded a truly Christian welcome, and upon our leaving in the morning the whole community gathered around us, whilst one of their number led in prayer. The communities have accepted Christianity, and the individuals, for the most part, have accepted Christ. The outward evidences of idolatry and superstition have been put away altogether. Instead, the fear and love of God are everywhere apparent. The old time ‘clubs’ of bestial immorality and unthinkable filth have been utterly abolished. Instead, the whole population gather together each evening, under their appointed leader, for meetings of prayer and praise and Scripture reading.

“ Sitting in these meetings and mentally comparing the old times with the new, how apposite seemed the Prophet’s words, ‘ Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle

tree.' 'Old things have passed away, and behold, all things are become new.' One's heart is full as the overwhelming contrast between the old and new is so presented.

"A never-to-be-forgotten sight was that of two very small mites in the midst of their play, sitting out in the open, with their arms around each other, singing 'Jesus loves me.' As the children so the elders—this much they know, that Jesus loves them. Many know little beyond that blessed fact. But they have shown themselves willing to serve Christ to the best of their knowledge, and they anxiously desire to know more.

"Much remains to be done, much of teaching and leading, and loving sympathetic encouragement. Mr. Nicholls and Mr. and Mrs. Gladstone Porteous are kept very busy in the work. Difficulties many, and dangers not a few, beset the path. The Miao are low in the social scale. The landlords of their miserably barren farms are Chinese, who are in a position to harass and persecute their unfortunate tenants, should they wish to do so. Other tribes-people in addition to the Miao are coming. The work among the Li-su and La-ka is now being consolidated by the appointment of Mr. Metcalf as their own missionary. Lately the Kang-i have

begun to show up, and are asking about the possibility of a teacher being sent to them. We are at our wits' end for workers. The Chinese work is pitifully undermanned, and, in addition, come reiterations of the Macedonian cry from the mountain tops.

“ Would that more of the Lord's people could see as with the eyes of Jesus, and feel the burden of perishing souls with Him who, ‘ when He saw the multitudes, was moved with compassion for them, because they fainted and were scattered abroad as sheep having no shepherd. Then said He unto His disciples, the harvest truly is plenteous, but the labourers are few ; pray ye therefore the Lord of the Harvest that He will send forth labourers into His harvest.’ ”

And now we have brought the story of God's work among the Miao and No-su of Yunnan and Kweichow down to the present time. Like the beloved physician Luke's account of missionary work long ago, we leave it unfinished. It is a story of cloud and sunshine, of trial and blessing, of persecution and success, and is “ to be continued.”

APPENDICES

“It appeared to the writer that, before these tribes could be scientifically assigned by ethnologists, they must be reduced to order amongst themselves, and that something might be done in that direction by taking upon this journey a short vocabulary, and obtaining its equivalent in the dialect of every tribe met, when a comparison would reveal affinities and differences.”—Consul F. S. A. BOURNE.

APPENDIX I

THE following lists of words will enable those who are interested in comparative philology to form some opinion of the languages spoken by the non-Chinese peoples of Kweichow Province.

System of orthography used in writing down the following vocabularies :—

a like *a* in *father*.
e like *e* in *led*.
eh like *eh* in *murder*.
ö like *eh* or like the same letter in German.
i like *ea* in *tea*; when followed by a final consonant like *i* in *sit*.
o like *o* in *so*; when followed by a final consonant like *o* in *hot*.
u like *oo* in *too*; when followed by a final consonant like *u* in *sung*.
i is hardly a vowel sound. Pronounce the English word *its* without the *i* and that is what *tsi* is like. Pronounce *its* without the *it* and that is what *si* is like.
ai like *i* in *light*.
ao like *ou* in *loud*.
ei like *ai* in *laid*.
eo a blend of *e* and *o*.
aeo a blend of *a* and *eo*.
ua like *wa* in *waft*.
wei like the English *way*.
uo like *wa* in *war*.
b like *b* or *p* in English unaspirated.
d like *d* or *t* in English unaspirated.
f, h, k, l, m, n, r, s, sh, v, y, w, these are pronounced like the same letters in English.

Note.— is the sign of an aspirate, thus *f'* is *f* aspirated.
c like a very hard sharp *k*; there is something like a click in it in Miao.
ch like *ch* in *chin* aspirated.
g soft like *g* in *gin* unaspirated.
g' hard like *g* in *gate*
nd nasal sound before *d*.
nt nasal sound before *t* aspirated.
mb sound of *m* before *b*.
mp sound of *m* before *p* aspirated.
ng like *ng* in *sing*. Also used as an initial sound.
ny like *n* before the *y* sound.
p like *p* in English aspirated.
t like *t* in English aspirated.
hk a strongly aspirated guttural.
ll like the Welsh *ll*.
bl, br, dr, gl, kl, pl, pr—these are pronounced the same as in English.
z a rough initial sound, not an aspirate; it is indescribable, and must be heard to be appreciated.
The final consonants *m, p, t, k* are pronounced the same as in English, but much more lightly. The *r* in Chung-chia has a suggestion of *th* in it. It is never trilled.

Note.—The Chinese given is the Chinese of Kweiyang, capital of Kweichow Province, and is written according to the system of orthography given above.

The Keh-lao are from Anshunfu.

The No-su or Lo-lo are from Anshunfu.

The Chung-chia are from Kweiyang.

The Heh Miao are from P'anghai Tsingpinghsien.

The Ya-chio Miao are from Tatang in Tingfanchow.

The Hua Miao are from Anshunfu.

English.	Chinese.	Keh-lao.	No-su or Lo-lo.	Kweichow Chung-chia.	Siamese.	Kwangsi Chung-chia.	Heh Miao.	Ya-ch'io Miao.	Hua Miao.
one	i	si	dai	ndiao, yit	et	ndin, yit	i	i	i
two	er	so	nyi	suong, nyi	song	ruong	au	o	ao
three	san	da	se	sam	sam	ram	ba, bie	bie	be
four	sī	bu	li	si	si	rei, ri	liao	bleo	bleo
five	wu	mbu	ngwu	za	ha	ha	gia	bzi	bzi
six	lu	ng	chio	rok	hok	yok	diao	dsu	dseo
seven	chi	sh	shi	dsat	chet	sat	shuang	sau	shiang
eight	ba	vleo	heh	bieh	bet	be, bet	ia	yi	yi
nine	gio	su	kō	ku	kao	giu	gio	gia	gia
ten	si	beo	tsō	chip, ship	sib	ship	gio	ku	ku
hundred	be	gin	hu	bak	...	bak	ba	ba	ba
thousand	chien	du	du	riang	...	shien	s'e	chie	tsai
myriad	uan	vang	mi	van	...	uan	vie	ua	vang
is	si	dso	ngoo	shi, dai	...	shi	diau	ieh	vang
have	yu	ngen	dso	li	...	mei	mai	nio	iao
this	dse ko	...	...	kai ni	...	kai ni	lai nung	du na	na
that	na ko	...	...	kai ndi	...	kai dei	lai ai	du ti	lo na
which?	na ko	...	...	{ kai laco	...	kai ma	lai dou, } dai shi	de shi	{ g'iao a
here	dse li	...	...	{ kai ma	...	kai re	hang nung	cau na	cao na
there	na li	...	...	gi ni	...	gi ni	hang ai	cau ti	cao i
where?	na li	...	...	gi laco	...	...	hang don	...	...
want	iao	mai	le	ao	...	ao	eo	ia	...
come	lai	mo	li	mai	mai	mai	lou	lu	lao

English.	Chinese.	Keh-lao.	No-su or Lo-lo.	Kweichow Chung-chia.	Siamese.	Kwangsi Chung-chia.	Heh Miao.	Ya-ch'io Miao.	Hua Miao.
go	k'ü	vu	yö	bai	bai	bai	mung	mu	mu
make, do	dso	...	...	ko	...	ko	ai	a	a
look	k'an	...	...	yang	...	shiu	nge	ra	mao
see	gien	...	...	ran, yö	...	yen	bang	bu	bao
word	hua	...	...	zao	...	ua	sei	lü	lo
speak	so	...	...	nao, kang	...	kang	giao, cang	a lü	c'o lo
hear	tin	...	...	nyi	...	nyi	ntang	do gia	nao
laugh	shiao	...	...	riu	ro, rai	yu	dio	dsu	dsao
walk	dseo	bai	sö	bai	...	biai	he	mu	siü
weep	k'u	...	ngö	dai	...	dai	kang	ca	ca
strike	da	...	ndu	duai, di	...	da	duei	du	deo
fear	pa	...	gi	lao	...	lao	shi	ri	ntsai
calico	bu	bö	mi	bang, ruok	...	bang	shi	ndo	ndeo
black	he	lang	nao	uan	...	nam	deo	kili	klo
white	be	vu	tu	zao	...	hao	llu	kli	klao
red	hung	llo	ne	nding	...	nding	le	li	lai
blue	lan	le	wo	wung	...	muong	shiao	bra	so na
yellow	huang	nyl	sa	ien	...	hen	le	cau	klang
hot	re	lich	tsu	rao, riam	...	rik	sh'io	tsu	ko
cold	len	ka yin	ia, wya	giang, dsa	...	yiam	sei	sie	dsai
high	kao	viel	chium	sang	sung	rang	hi	re	suai
low	ngai	kua	chio ne	dam	dam	dam	ka, nga	lü	ngai
large	da	dso	zwo	ndum	dong	lao	l'io	llu	lliao
small	shiao	nga	tseh	nai	noi	ning	nico, yieo	iu	yieo
many	do	ai	nu	lai	lai	lai	nao	ndo	ndeo

few	sao	di	no	siu	riu	siu	shi	dsao
good	hao	a	nio	ndi	ndi	zeo	re	rung
bad	bu hao	a au	ma nio	mi ndi	mbo ndi	a zao	meh re	dsi rung
heavy	dsung	k'en	li	nak	nak	ntiung	ntiau	niang
light	chin	kao	lo	mbao	mbao	f'a	chi	si
no, not	bu, mu	...	ma	mi	mi, mbo	a nang	meh	dsi, ma
eat	tsi	ka	ru	ken	ken	ka	ndö	nao
rice, } cooked }	fan	me	ro	zao	...	ka	ntu	nao
drink	ho	ren	ndo	ken, söt	ken	heo	hu	fu
tea	tsa	mi	gi du	dsei	tsa	giang	gi	mblung
water	suei	u	i	ram	ram	eo	eh, eo	kle
whisky	giu	ba	ndsi	lao	lao	giu	gi	giaeo
fire	ho	bai	mdo	vi	fei	du	di	daco
horse	ma	niao	mnei	ma	ma	ma	mi	neu
ox	niu	nieh	nyi	dsö	dseo	liao	iu	nio
buffalo	niu	wu	hu nyi	vai	uai	niang	nguei	diu
goat	iang	mieh	tsai	iung	yung	li	iau	tsi
dog	keo	mu	chei	ma	ma	lla	kle	kle
pig	dsu	ma	va	mu	mu	ba	ba	ba
fowl	gi	cai	za	kai	kai	cei	ci	cai
duck	ia	ber	mbö	pit	bit	ka	u	ao
egg	dan	dang	ndo	kai	giai	kei	ce	...
flesh	reo	a	hu	no	no	ngi	ngi	ngai
house } home }	gia	ko	heh	ran	ran	gie	bre	be
door	men	nge	hen ku	du	do	diu	dsö	dsung
head	teo	ka	a nku	kao	giao	c'o	ho	hu

English.	Chinese.	Keh-lao.	No-su or Lo-lo.	Kweichow Chung-chia.	Siamese.	Kwangsi Chung-chia.	Heh Miao.	Ya-ch'io Miao.	Hua Miao.
ear	er	rao	le bo tsu	re	...	reo	niei	bre	mbi
eye	yen	dao	na 'du	da	da	ngui	mai	mü	ma
hair	fa	ma sang	hu tseh	ben	...	biun	liang	blo	bleo
hand	seo	mao	la	vung	...	föng	biei	di	de
foot	gio	cau	chi ba	din	din	din	lao	ce	daeo
tooth	ia	bang	dsa ma	van	fan	heo	mpi	nti	nai
heart	shin	lu	neh ma	dsö	chai	ram	liu	bli	suai
silver	yin	nyin	tu	ngan	ngon	ngan	nyi	nyi	nyai
copper	tung	nge	gi ne	luong	...	luong	deo	deh	dung
iron	tie	ging	hö	va	...	fa	ll'eo	llu	ll'eo
salt	yen	nyö	tsu	ku	...	giu	shie	re	ndse
buy	mai	...	sö	dsö	su	dseo	mai	mi	ma
sell	mai	...	niö	kai	khai	kai	mai	mi	ma
road	lu	ken	...	ran	...	uan	mai	ke	ke
street	kai	kai	...	kai	...	kai	kei	ke	kai
marked	tsang	k'ö	gi kao	gei	...	heo	ca	ke	k'ü
river	{ho } {giang }	ndei	yi	da	...	da	shiang	ki	nai
hill	{bo } {san }	dse	mbe	bo	...	bo	ntiang	...	dao
sun	'rh	kuei	me tso	uan	van	nguan	bao, biei	bie	no
moon	yue	ma do	hu bo	ndin	...	ndin	ntai	ntü	lli
heaven	tien	vlei	me ko	mbe	men	mbe	ll'a	lü dü	ndo
earth	di	du	mi chi	da, ndan	...	ndan	vai	bu de	la dei
year	nien	...	ko	bi	bi	bei	da	sö	sung

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man (homo)	ren	...	uen	...	uen	...	uen	...	nai	ni	...
I	ngo	uo tso	ku	...	ku	kha	ku	...	vai	ku	ko
he	ta	...	meng	...	mung	mung	dei	...	mung	yi	ke
mine	ngo di	...	di	...	kai, ku	...	kai ku	...	nih	ni	ni
thine	ni di	...	kai, ku	...	kai mung	...	kai mung	...	vai bie	ku bie	ko di
his	ta di	...	kai di	...	kai dei	...	kai dei	...	meng bie	yi bie	ke di
who?	na i ko	...	vang laeo	...	bu re	...	bu re	...	nih bie	ni bie	ni di
wind	feng	sa io	rum	...	...	...	...	...	dai shi	deh shi	{giao a dsi
rain	ti	mi hi	uen	...	röm	lom	röm	...	giang	gia	gia
stone	si	mu hu	rin	...	uen	...	uen	...	nung	nö	nang
demon	kuei	lo mu	vang	...	vin	hin	vin	...	zei	re	re
snake	se	bu sa	ngö	...	fang	...	fang	...	llie	klau	klang
give	kei	...	zao	...	dang	...	dang	...	ne	na	nang
skin	pi	nyi ko	nang	...	rong	...	rong	...	bai, diao	ceh	bo
die	si	shi	dai	...	nang	nang	dai	...	li	di	daeo
long	tsang	seh	rai	...	dai	dai	rai	...	da	da	da
short	duan	nde	din	...	din	...	din	...	da	dic	nde
near	gin	no de	kao	...	giaeo	...	giaeo	...	ka, lai	li	lo
far	yuen	vö	kai	...	giai	...	giai	...	zei	re	re
hard	ngen	ka	nduong	...	ndong	...	ndong	...	dou	ce	kle
soft	ruan	no	uen	...	uen	...	uen	...	diu, ka	dau cu	daeo
tree	su, ma,	seh deh	vai	...	fai	...	fai	...	mai	mri	pa
clothes	i	to uo	bu	...	bu	...	bu	...	deu	ha	dung
shoes	hai	sa shi	zai	...	hai	...	hai	...	u	bü le	tsao
wearry	lei	ta	nai	...	me	...	me	...	ha	k'o	k'u
									kau zwo	c'e	kla

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English.	Chinese.	Keh-lao.	No-su or Lo-lo.	Kweichow Chung-chia.	Siamese.	Kwangsi Chung-chia.	Heh Miao.	Ya-ch'io. Miao.	Hua Miao.
rope	so	...	dsa	dsak	...	dsak	ll'a	lla	lla
bowl	uan	...	lo di	dsa	...	uan	di	di	ndi
walnut	he tao	...	seh meh	dsao	...	he dao	chi, shi	chi, shi	klaeo
chestnut	ban li	...	meh dso	rai, bak	...	ban li	ia	ia	ming
peach	tao	...	'seh gio	dao	...	lak ma	kla	kla	na
persimmon	si hua	...	seh ba	ndai	...	...	mi	mi	ra
pear	li	...	seh 'ndu	li	...	...	za	ra	lla
bridge	chiao	...	ngu	giu	...	gio	gieo	lla	giang
root	ken	...	seh tse	ra	rak	rak	giung	giau	...
father	fu, tie	...	a ba	iei, diei	...	yei, dei	ba	...	nai
mother	mu, ma	...	a ma	iai, miei	...	me	mi	a nyi	...
know	(dsi, shiao de	...	...	ro	ru	ro	bang	bö	bu
child	er	...	...	lek	luk	lak	dai	dü	do
little pig	dsu dsai	...	...	lek mu	luk mu	...	...	...	do ba
rat	hao, su	...	...	nu	nu	neo	ne	bra	a bia
sleep	suei	...	...	lap	lab	...	bie llai	bö glö	klang klo
field	tien	...	...	na	na	uni lap	li	lie	liai
behind	heo	...	...	lang	lang	na	keo	...	cang
lunatic	feng dsi	...	...	bak	ba	...	fai	...	vüklang
divide	fen	...	...	ban	ban	...	bie	...	fai
we	ngo men	...	...	rao	rao	rao	mie	bie	be
ye, you	ni men	...	...	su	su	...	nih dau	mi	ne
they	ta men	...	...	sao di	su	...	...	bo ki	...

APPENDIX II

THE lists of words given below are from different Lo-lo or No-su peoples in Kweichow and Yunnan. As I did not take down these words myself, I am not sure about the value of all the consonants, vowels, and diphthongs used. However, for the purposes of comparative philology, the words will serve as well as most lists of words, as writers seldom explain the system of orthography they use in writing them.

The Weining and Chaotung No-su lists were sent me by Mr. Hicks. Weiningchow is in the north-west of Kweichow Province, and Chaotung is three or four days north of Weining, in the province of Yunnan.

The Li-su, La-ka, and Kang-i lists were sent me by Mr. Nicholls. These people, who belong to the No-su race, are to be found in Wutingchow, about five days north of Yunnanfu, and northward up to the Chinsha-chiang or River of Golden Sands, as the Yangtze River is called in that region.

The few Si-fan words were taken down by Mr. C. Baber at Tso-ta-ti, probably in Szechwan.

English.	Weining No-su.	Chao-tung No-su.	Li-su.	La-ka.	Kang-i.	Si-fan. X
one	t'a	ki	ch'i	t'a	ta	tu
two	ni	ni	ne	ne	ne	nu
three	sö	so	so	sa	sa	si
four	lli	bre	le	lle	lle	jro
five	ngu	nga	ngo	ngo	ngo	ngei
six	ch'ö	ch'io	ch'io	ch'io	ch'u	ch'u
seven	shi	shi	she	she	she	shun
eight	hö	hö	hei	hei	he	jih
nine	cht	ku	ke	ku	ker	ngo
ten	ts'eo	ts'e	ts'e	tsei	ts'ai	ch'ich'i
hundred	ho	ha	ho	ho	u	...
thousand	tu	tu	tu	sa	...	...
want } wish }	lü	nge	le	nga	ngo	...
come	li	la	lao	lei	lei	...
go	leo	dev leo	ye	le	ye	...
make	tseo	tse	pei	pei	pei	...
see	ni	e	miao	na	ngo	...
word	hing	hi	ta pu	ta che	...	...
speak	nto hing	nde hi	...	che	nchi	...
hear	no	nya	ta no	ta no	...	...
laugh	rai	ri	ver	nguo ye	...	...
walk	seo	si, ia	ye	ta le	ye	...
weep	ni	e	nger	ngu	...	...
strike	ntu	ntu	te	tu	...	...
fear	chieh	ni ia	chiu	chiu	chu	...
calico	mi mi	mu mu	me	p'o	p'u ho	...
black	na	nie	nei	na	na	...
white	t'u	t'iu	p'iu	t u	t'u	...
red	neo	ne	ne	nei	nei	...
blue	iö	o	p'e	vu wu	pa pa ya	...
yellow	shö	shi	she	sho	{ sha sha- yang	...
hot	tso	ts'a	ts'o	ts'o	ts'u	...
cold	ch'i	nyie	chei	chia ke	cha nke	...
high	ch'io mu	a mu	me	ch'a mu	...	...
low	ch'io nai	e mu	nge	ch'e ne	...	...
large	rö	a	ver	wo	...	...
small	mpa	i tsi	yere	neur	...	...
many	nu	na	miu	no	...	...
few	nö	nu	nga niu	ch'e ts'e	...	...
good	tsu	tsu	tse	to	tso	...
bad	ma tsu	ma tsu	te	he	...	...
heavy	li	a lu	le	le	...	...

English.	Weining No-su.	Chao-tung No-su.	Li-su.	La-ka.	Kang-i.	Si-fan.
light	lo	le	la	la	...	...
no, not	ma	ma	ma	ma	...	...
eat	tsu	tsa	chong	tso	...	...
rice, } cooked }	chia	kue	tso	a me	...	...
drink	to	te	ta	ye ta	...	...
tea	chi tu	ch'i tu	lo ve	lo chie	...	...
water	i	ri	a chie	ye	...	...
whisky	nyi	nyi	ch'i pe	ch'i	...	...
fire	mi tie	to	to	mo to	...	...
horse	mu	mu	mu	mu	...	...
ox	nü	nü	ne	ne	...	...
buffalo	o nü	o nü	o ne	o'ne	...	...
goat	ch'i	ch'ie	a ch'i	ch'i	...	...
dog	ch'i	ch'i	a nu	ch'e	...	...
pig	ba	bie	vare	va	...	...
fowl	a	ie	yere	ya	...	...
duck	pe	ö	a	e	...	...
egg	nto	o	fu	llo	...	...
flesh	fu	ha	ho	ho	...	...
house } home }	hi	ie	a k'e	a ke	...	...
door	ko keo	nga k'e	a tu	a ko	...	...
head	ko	u	o te	o ka	...	...
ear	lo po	na pu	no pa	no pa	...	...
eye	na tu	nie tu	mare tu	na tu	...	...
hair	mi	mu	u tse	o ts'e	...	...
hand	la	lie	lai	la pa	...	...
foot	t'u ch'i	ta ch'i	ch'e	ch'e pa	...	...
tooth	djö	dri	seh	nie pu	...	...
heart	nei	nie	ne mo	ne mo	...	...
silver	t'u	t'u	piu	t'ü	...	...
copper	...	dji	che	che	...	...
iron	sie pie	hu	her	sie	...	...
salt	ts'u	ts'a	tso	tso	...	...
sun	nie dji	ni dji	a me ne	mu ch'e	...	...
moon	lo po	lo po	shiu pu	nao po	...	...
heaven	mü	mü	me ka	mu ka	...	...
earth	mi	n'i	me nare	me ch'e	...	...
demon	ts'o pu	lie djie	nei	vare
hill	pie	pu	tare po	pare ta
tree	chie	chi	shi che	shi tse
rain	ho	ha	ho	ho

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